The Principle of Apperception

IN THE

Teaching of Christ

BY

SISTER MARIE LOUIS HUMMEL, A.M.
of the Sisters of Notre Dame of Namur

A DISSERTATION

Submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy

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INTRODUCTION

The Catholic Church has realized more than any other religious body the necessity of religious training in the education of the child. Since her very foundation, she has exercised great care in instructing the faithful, especially the children, in all the truths and practices received from her Divine Founder. Not satisfied with carrying on this instruction for an hour or two on Sunday, the day particularly set apart for divine worship, the Church has established and maintained at an enormous expense and at the cost of much labor and sacrifice, a complete system of schools wherein her children of all ages receive instruction in the fundamental branches, in all the arts and sciences, together with a thorough training in the principles and practices of the Catholic religion. The essentials of Catholic belief in a simplified form are taught to the children in the primary grades, and simultaneously with the teaching of these elements, the young pupils are trained to the observance of the customs and practices that have prevailed in the Catholic Church since the first century of the Christian era. As the child advances from one grade to another, and his mind develops and becomes capable of a more thorough understanding, the sacred truths are presented to him in a more detailed and complete way, and a more rigid compliance with the practices of religion is demanded of him. Thus the child's knowledge of religion, his appreciation of its teachings, and his co-operation with its obligations increase and expand with the constant development of his mind in its several stages. Throughout his entire education it is intended that the child be, moreover, surrounded by a Catholic atmosphere, that the spirit of the Catholic religion pervade the various branches of the system; all of the subjects taught, every one of the arts and sciences making up the curriculum is to be presented in the light of the revealed religion, so that the truths of the Catholic faith may filter in and permeate every thought and action of teacher and pupil. Thus religion will become a vital part of the child's life, a dominating power that will govern his mind and will, and direct him aright in the fulfilment of his duty to his Creator, to his country, and to his fellow-citizens.

In order, however, that the teaching of religion may bring about this desired result, the work of the instructor must con-

form to certain fixed principles of method. A haphazard, incoherent manner of presentation would fall far short of conveying an adequate idea of the profound truths of religion to the immature mind of the child, of impressing him with the sacredness and importance of these truths, and of leading him to recognize the relation between belief and practice. Within recent years all teaching has been reorganized along the lines of scientific methods. The sciences, more especially biology and psychology, have been used as a basis on which modern educational methods have been developed. Recognizing the analogy that exists between the growing organism and the growing mind, psychologists have concluded that the laws governing the former are equally active in regard to the latter; hence, just as it is necessary to regulate the quality and quantity of food in order that the body of the child derive therefrom the nourishment required for its proper growth and development, so is it equally important that the child's mental food be supplied to him in such quality and quantity as will contribute most effectually to the growth and development of his mind. Language, reading, arithmetic, spelling, and all the branches of elementary education more particularly are, therefore, now taught in accordance with the methods formulated by experts in the field of psychology, which methods proceed on the sound principle that education must adapt itself to the laws of mental activity. If these methods have been found efficacious in the teaching of the secular branches, the instructor in religion cannot afford to disregard them. If religion is to be a vital factor in the life of the individual, if it is to be a governing force, the motive power animating every thought and action, such methods must be used in its teaching as will most effectively bring about a clear understanding of its content, and a just appreciation of the importance of the subject as a branch of study. Precisely because of its unparalleled importance in the school curriculum, religion calls for the best methods, in order that the instruction may not fail to attain the desired results.

Since the recent ways of imparting knowledge and conducting classes were not prevalent before the time of Rousseau, Pestalozzi, and Herbart, the credit for the discovery of the fundamental principles upon which modern methods are based has been given to modern times and modern educators. As a matter of fact, however, they were used many centuries before the dawn of modern psychology by our Divine Saviour.

It is frequently said that Christ is the ideal Teacher, the Master, one teaching with authority, but these statements are not sufficiently definite for educational purposes. They do not show the significance of Christ's method for modern teaching, especially the teaching of religion. If religion is to be taught effectively, if the Divine truths are to be imparted to children in such a way as to secure an intelligent understanding of their content, as far as the human mind is capable of understanding them, if the instructor is to engender in the hearts of the children a love for God and a desire to conform their lives to the Divine Model, the method of teaching must be in close agreement with the method used by Christ Himself. The teacher of religion, therefore, is bound by an imperative duty to study Christ's method of teaching, to adopt it as his model, and to exert all his efforts to reproduce in his work, as far as possible, the characteristics that are indelibly stamped upon the method of the Divine teacher. He should not be satisfied with a mere cursory view of this method, but give to it serious and detailed consideration, so that he may value it at its proper worth, appreciate its variations and its manifold applications, and note its relations to the method employed at the present day, not only for the teaching of religion, but for the various subjects of the curriculum. The reason of this obligation is self-evident: the method of teaching religion which was used by Christ, the Founder of the Church, and the exponent of Divine truth, must have been and undoubtedly was the best method; therefore, no other teacher of those same truths can hope to meet with success in his efforts and reach the minds and hearts of his pupils, except by the same methods with which the Master accomplished such lasting results as are to be found even at the present day.

The principles underlying the method of teaching used by Christ, as a thorough study of the Gospels will testify, are mainly those of adaptability or adjustment, imitation, correlation, suggestiveness, and assimilation. Other minor principles are evident in the process of His instruction, but they are an outgrowth or development of those mentioned. There is, as a matter of fact, not a single sound principle in modern education which is not to be found in the teaching of Christ; and yet this modern period of educational activity boasts of the discovery of a body of valuable principles based on the recent findings of psychology. The presence of these fundamental principles in Christ's teaching

makes His instructions models of the highest type in the art of teaching. The pedagogical value of our Saviour's discourses has been ably treated by Severus Raue,[1] in his work entitled "Christus als Lehrer und Erzieher," several chapters of which the author devotes to a consideration of the principles and methods exhibited in the work of Christ as the teacher of the multitude in general and of His Apostles in particular.

Perhaps the most fundamental principle of modern education, the principle which holds a foremost place as a necessary basis for correct method in teaching, is apperception. Though the term apperception is of modern origin, and the principle of apperception has been recognized and consciously applied to education at a comparatively recent date, the idea is clearly evident in the method of the teaching of Christ. It shall be my purpose in this dissertation not only to demonstrate the presence of this all-important principle in the pages of the Gospels, but also to show that all of the principles pointed out by Raue and other students of Christ's method can be reduced to this one fundamental principle of apperception. Before undertaking this task, it will be necessary to set forth as clearly as possible the meaning of apperception, and its particular application to the field of education.

1 Raue, *Christus als Lehrer und Erzieher*. Freiburg, 1902.

CHAPTER I

HISTORICAL VIEW OF APPERCEPTION

The theory of apperception, like all other theories that have at different times occupied men's minds, has in its history passed through several phases of development. The names which are most frequently connected with this subject are those of Leibnitz, Kant, and Herbart. A consideration, therefore, of apperception as understood by these workers in the field of philosophy and psychology will result in a fair knowledge of the process by which this theory has reached its present stage, and the meaning in which the term is now almost exclusively used in the realm of education.

Leibnitz was the first of these to use the term apperception. He defines apperception in his "Nouveaux Essais," in his "Principes de la Nature et de la Grace," and in his "Monadologie." In the first of these works he makes apperception equivalent to a strong perception. The adjective strong is used here in contradistinction to what he calls the little perceptions, i. e. those too weak to enter into the area of consciousness. The apperception is caused in this instance either by the strengthening of a single perception or by the combination of several little perceptions which individually had been before too weak to make one aware of their existence. A perception, according to Leibnitz, is ordinarily purely passive, the mind "ne pouvant éviter d'apercevoir ce qu'il aperçoit actuellement."[2] We experience at every moment a multitude of perceptions, but without apperceiving or reflecting upon them; because they are too insignificant and too numerous, or too much involved to have anything particularly striking about them; but joined together, they do not fail to leave an impression. This is evident from the common experience that if someone calls our attention, for example, to a noise which has just occurred, we remember having experienced that sensation, although we were only conscious of it in a vague way at the time of its occurrence. Thus, therefore, there are perceptions of which we are not immediately conscious, but the apperception comes only when the attention is called to it after an interval of time.[3] A single perception may also become an act of

2 Leibnitz, *Nouveaux Essais*. Janet, Paris, 1900. Vol. I, p. 96.
3 *Op. cit.*, p. 19, Preface.

apperception by an increase of its intensity; thus a noise, of which we have a perception but of which we do not take notice, becomes perceptible if it becomes louder or sharper, thus increasing in intensity. The apperception in this case has as a basis the single perception, though apparently unconscious, for, according to Leibnitz, "si ce qui précède ne faisait rien sur l'ame, cette petite addition n'y ferait rien encore, et le tout n'y ferait rien non plus."[4] In order, therefore, that the perception be developed into apperception it is necessary, first that the perception possess something prominent and distinct, and second that a certain amount of attention be combined with our thinking.

In his "Principles of Nature" apperception is defined by Leibnitz as the consciousness or reflexive knowledge of the inner state, "la conscience ou la connaissance réflexive de cet état intérieur."[5] In other words, apperception is the conscious grasp of the content of thought. This same idea is expressed in his "Monadologie," where Leibnitz says: "C'est par la connaissance des vérités nécessaires et par leurs abstractions que nous sommes élevés aux actes réflexifs, qui nous font penser à ce qui s'appelle moi, et à considérer que ceci ou cela est en nous."[6] The object of the percept or concept is thought of and given the attention of the observer not merely for its own sake, but is considered in its relations to the ego. The observer is conscious of the object, and also of the effects which the perception is producing upon himself. In both of these works, however, are also to be found allusions to the idea of apperception as contained in his "Nouveaux Essais." For example in his "Monadologie," Leibnitz in speaking of the continuity or quick succession of perceptions says, "une perception ne saurait venir naturellement que d'une autre perception, comme un mouvement ne peut venir naturellement que d'un mouvement."[7]

To summarize then the theory of apperception as set forth by Leibnitz: in his "Nouveaux Essais" he takes it in a wide sense as equivalent to consciousness, in which sense it is common to men and animals; in his "Principes de la Nature" and in his "Monadologie" apperception is used in a narrower sense as consciousness coupled with reflection or reflective cognition, in which sense it belongs to man alone.

4 *Op, cit.*, p. 97.
5 *Principes de la Nature et de la Grace*, p. 725.
6 *La Monadologie* 30, p. 711.
7 *La Monadologie* 23, p. 710.

Kant's theory of apperception is found principally in his great work the "Critique of Pure Reason,"—Kritik der reinen Vernunft,—where he analyzes the various steps in the acquisition of knowledge. The sources of all knowledge, according to Kant, are the senses and the understanding. The senses are both outer and inner; outer in that they receive impressions from without, inner in that the material offered to the mind is obtained from inner experiences of the emotions. By the senses, then, objects are given us and by the understanding they are thought. "Vermittelst der Sinnlichkeit also werden uns Gegenstände gegeben, und sie allein liefert uns Anschauungen; durch den Verstand aber werden sie gedacht, und von ihm entspringen Begriffe."[8] Sensations are, therefore, the basis of knowledge. Man can acquire no knowledge except by means of the senses; on this point Kant is in perfect agreement with the well-known fundamental principle, "Nihil est in intellectu quod non fuerit prius in sensu." Kant, however, limits sensation to appearances of things, or phenomena; he affirms that sense-knowledge cannot penetrate to the reality of the thing, i. e. to the noumenon, or as stated by Kant, to the "Ding-an-sich."

The process of acquiring knowledge through sensation is treated by Kant in his theory known as "Transcendental Aesthetics." He represents sensation as made up of two elements, the matter or content, and the form. The matter is derived from experience while the form is imposed upon the content by the mind. The form is, therefore, not the product or the outcome of the senses, but is independent of experience. "So ist uns zwar die Materie aller Erscheinungen nur *a posteriori* gegeben, die Form derselben aber muss zu ihnen insgesammt im Gemüthe *a priori* bereit liegen."[9] By means of our external sense we represent to ourselves objects as extended in space; and by the internal sense, by means of which the mind perceives itself or its internal state, we represent our conscious states in relations of time.[10] Space and time, therefore, are the forms of all sensation; they are, moreover, purely subjective; they do not exist in the object but are applied by the mind to the objects of the external world. The application of these forms of space and time to the impressions experienced by the senses results in sense-perceptions, spoken of by Kant as "Anschauungen."

8 Kant, *Kritik der reinen Vernunft*, p. 55. Sammtliche Werke, G. Hartenstein, Leipzig, 1867.
9 *Op. cit.*, p. 56.
10 *Op. cit.*, p. 58.

The various sense-perceptions experienced do not in themselves constitute knowledge. They are as so many disconnected stones awaiting the cement which is to unite them into one solid mass or building. The process by which the manifold sense-perceptions are combined in our cognition is termed by Kant synthesis or correlation. This action is the work of the intellect and is accomplished in what he calls the "categories." The categories, then, are the inherent means by which sense-perceptions are transformed into intellectual knowledge, just as space and time are the inherent agencies by which sensations are transformed into sense-perceptions or sense-knowledge. The categories, therefore, like the forms of space and time, are *a priori,* since the connection of sense-perceptions is not the work of the senses but can be accomplished only by the intellect or understanding of the person who perceives. They are explained in detail by Kant under the head of "Transcendental Logic." There we find the categories to be twelve in number, divided into four classes, corresponding to the classification of judgments, into judgments of quantity, quality, relation, and modality. Knowledge, according to Kant, is first produced by the synthesis of what is manifold. This, however, is not yet true knowledge. The concepts which impart unity to this pure synthesis rest on the understanding; and these pure concepts of the understanding which refer *a priori* to objects of intuition in general, are called by Kant categories.[11] The function of the categories is, therefore, to combine the multiplicity of sense-perceptions into a unity of knowledge; and the spontaneous activity of the categories which synthesizes the manifold of our experience into the unity of consciousness is called by Kant "apperception."

Apperception, then, according to Kant, is spontaneous activity which combines in consciousness the various impressions and ideas offered through the senses. Kant, however, distinguishes two sorts of apperception. He applies the term "pure" or "primitive" apperception to that self-consciousness which spontaneously combines perceptions independently or in advance of all experience. The relations of various perceptions are recognized and the perceptions united in consciousness previous to all experience. On the other hand, Kant designates as "empirical" apperception that which follows as a result of experience; in other words, empirical apperception is that process by which the un-

11 *Op. cit.*, p. 100.

derstanding combines several perceptions because they have on previous occasions been associated in time or space.[12] When a child, for instance, looks into the fire, and without knowing the nature of fire, but remembering a former painful experience says, "the fire will burn my finger," it performs an act of empirical apperception. If, however, a person who had never seen fire but had read and studied the nature of certain elements and substances were to state that fire will burn paper, wood, and cloth, but will not burn asbestos, his would be an act of pure apperception.

Kant's theory of apperception may, therefore, be briefly summarized as follows: The senses, outer and inner, supply the objects of our sensations; the matter of the sensation, i. e. the object perceived, is acted upon by the form of space or time supplied by the mind, the result of which is sense-perception. The separate sense-perceptions are now connected by the categories, which are imposed by the understanding, and we then have intellectual knowledge. The process of combining the various sense-perceptions by means of this spontaneous activity of the understanding is called apperception; pure if accomplished in advance of experience, and empirical if it is the result of a previous experience of the subject.

A comparison of Kant's idea of apperception with the theory of Leibnitz will reveal the following resemblances and differences. In both we find the activity of the senses resulting in sensations, sensations developing into sense-perceptions, and sense-perceptions combined to produce knowledge. Both theories contain the idea of the spontaneous activity of the understanding in synthesizing our various impressions and sense-perceptions. In both also we discover the essential element of self-consciousness; but while self-consciousness is the final stage in the theory of Leibnitz, it is an ever-present factor in that of Kant, who considers it as active from the initial stage of sensation. In consequence of this difference there is evident a further contrast between the two theories,—Leibnitz maintains that the soul has unconscious perceptions, whereas Kant, looking upon consciousness as ever active, necessarily excludes the possibility of unconscious perceptions. Kant, however, limits our knowledge to a knowledge of appearances, while no such limitation is evinced in the theory of Leibnitz. The idea of apperception as conceived by Leibnitz

12 *Op. cit.*, p. 116.

is psychological, while that of Kant is philosophical, rather a theory of knowledge.

Herbart's idea of apperception is neither purely psychological as that of Leibnitz, nor purely philosophical as that of Kant. His view of the subject is developed in its relation to the science and art of teaching, hence is applied, and therefore pedagogical in its tendency. He defines apperception in general as the knowledge of one's own mental processes. "Im Allgemeinen heisst Apperception soviel, als das Wissen von dem, was in uns vorgeht."[13] Its basis is necessarily simple perceptions by which the mind becomes conscious of objects presented to it for consideration. In the process of apperception, a simple perception as it enters consciousness calls up a number of other perceptions of a similar nature which have previously become the property of the mind. In the light of these existing ideas, the mind examines the new perception, notes the resemblances and differences between it and the pre-existing ideas, thus acquiring a complete knowledge and understanding of it by the comparison. The result is that the new perception, thus thoroughly studied in its relation to the ideas already present in the mind, is then combined with and made a part of them, in other words, it is assimilated or apperceived. The old and new perceptions work upon each other. The new may simply add a further element to the ideas already possessed or it may correct some erroneous note connected with the mass of ideas. New thought-combinations are formed until the new perception is properly placed in the store-house of the mind. No great length of time is consumed by the process; in some instances apperception may be simultaneous with the act of perception, while in other cases the mental assimilation will follow after an appreciable time. Much depends upon the strength and clearness of the pre-existing ideas; if they are strong and well-defined, the process of apperception goes on rapidly, whereas if they are weak and vague, the process will be slow, and will result in less accurate knowledge. In view of this process, Herbart gives a more detailed definition in which he describes it as "That interaction of two analogous presentations or groups of presentations, whereby the one is more or less reformed by the other and ultimately fused with it."[14] Karl Lange in his treatise on Herbart's idea of apperception gives a

13 Herbart, *Lehrbuch der Psychologie*, p. 43. Sammtliche Werke, Leipzig, 1887.
14 Felkin, *Int. to Herbart's Science and Practice of Education*, p. 36. Boston, 1900.

similar definition. "Apperception is," he states, "that psychical activity by which individual perceptions, ideas, or idea-complexes, are brought into relation to our previous intellectual and emotional life, assimilated with it, and thus raised to greater clearness, activity, and significance."[15]

Herbart distinguishes two classes of ideas which may constitute this process of apperception. The first is the interaction of a new percept with old ideas as above described, the result of which Herbart terms outer apperception and describes thus: "Die Auffassungen desselben werden appercipirt oder zugeeignet, indem ältere gleichartige Vorstellungen erwachen, mit jenen verschmelzen, und sie in ihre Verbindungen einführen."[16] Here the old ideas are the apperceiving or apperception mass, the new percept is the idea to be apperceived. The older ideas are the stronger, the ruling power; while the new must permit itself to be placed by the old in its proper position. The second process does not imply any addition from without but consists of the interaction of weaker and stronger notions already possessed, which at some particular time are reproduced or called up. New relations are discovered to exist between them, resemblances and differences not previously noted now present themselves, and though both have been for some time active forces in the mind they are now readjusted or re-cast. This process is designated by Herbart as inner apperception or apperception of inner perception. In this case the stronger notions are the apperceiving, while the weaker form the matter to be apperceived.

Having thus seen how perceptions, according to Herbart, are worked over into apperceptions, the question naturally arises, is this the inevitable lot of all perceptions, i. e., do all perceptions flow over into apperceptions? While it is highly desirable that such should be the case, and certain that this process very often follows a simple perception, it nevertheless can not be stated as an invariable rule. There are some exceptions, for experience proves to us that there are some perceptions which are never apperceived. If the mind has not previously acquired any ideas related to the new perception, there will be no recognition, no point of contact between the ideas already possessed and the new one now presented to the mind, hence there can be no interaction, no re-forming, no assimilation, and evidently

15 Lange, *Apperception*, p. 41. Boston, 1902.
16 Herbart, *Psychologie als Wissenschaft*, p. 192. Leipzig, 1850.

no apperception. These, however, are rare exceptions, and it is precisely this important phase of the subject that should form the basis of all principles and methods of education. The practical bearing of this question will be considered in the following chapter of this dissertation, hence a mere mention of its significance will suffice here.

Admitting then that all perceptions do not become apperceptions, i. e. are not apperceived, let us examine the conditions that are necessary to bring about the much-desired assimilation. The first is very emphatically stated by Herbart in the following passage: "Die appercipirende Vorstellungsmasse kann nicht aus neuen, noch in wenigen Verbindungen befindlichen Vorstellungen bestehn; nur in den vielfach zusammengeflossenen und durch einander verstärkten Totalkräften wird man sie suchen dürfen. Also vorzüglich in den Begriffen und in den daraus gebildeten Urtheilen, die man auch Maximen nennen kann."[17] Lange in his development of this topic adds several other conditions, the necessity of which is very evident. He says: "Perceptions which are to be apperceived must be neither too new, nor too strange; neither too weak, nor too volatile. The new percept must be met by a sufficient number of apperceiving ideas, that is, such as offer enough points of contact with the new, and are sufficiently strong, and cross the threshold of consciousness at the proper time. Above all, the apperceiving notions can not be raw, chaotic, or only loosely connected masses, but must be well perfected series of ideas."[18] The agencies by which the apperceiving ideas are stimulated to act upon the new perceptions are called by Herbart categories. The categories which aid in the assimilation of objects of the outer world are categories of outer apperception, and are identical with the categories of Kant; those which result in a knowledge of the workings of the soul are the categories of inner apperception, and designate either feeling or knowledge, either volition or action.[19] These latter enable man to arrive at a clearer knowledge of his inner self, and hence the process of inner apperception is identified by Herbart with self-observation.

From the above brief outline of Herbart's idea of apperception, it is evident that it is far more practical in its bearings than that of Leibnitz or Kant, and therefore has exerted a more

17 *Op. cit.*, p. 197.
18 Lange, *Apperception*, p. 258.
19 Lange, *Op. cit.*, p. 258.

far-reaching influence upon the world of thought, particularly upon education. Its importance in the field of education is so vast that it will form the subject of a separate chapter.

Two questions naturally present themselves at this juncture to which it will be necessary to give a brief consideration in order that the reader may receive a fair idea of the history of apperception. They are: 1) Was Herbart the first to use the term apperception in connection with education? 2) Was all education before his time so lifeless and mechanical as to ignore completely the idea of mental development, and to be satisfied with storing the child's mind with a memory load of facts, regardless of their understanding?

The first question has been partly answered above. We have shown that several workers in the field of philosophy and psychology, notably Leibnitz and Kant, employed the term apperception before the time of Herbart. Neither of them, however, attributed to it the significance which it gained from Herbart, nor did either apply his idea of apperception to education. They studied the question in connection with the faculties of the mind and looked upon apperception merely as a species of mental activity, without endeavoring to make any practical application of the theories thus conceived.

The second question cannot be so summarily despatched. While it is true that the term apperception was not used in connection with education before Herbart's time, it can not be said that the idea implied by the term was utterly unknown to previous educators. In order to arrive at a satisfactory answer to the question, however, we shall look into the writings and opinions of some of the more noted of these men, and see if any traces of the idea of apperception as conceived by Herbart, can be found in them. Our review of these educators will be accomplished with more facility if we begin with Herbart's time and trace the idea backward.

The first to demand our attention is Pestalozzi, who was contemporaneous with Herbart, being his senior by about twenty years. Pestalozzi has left us detailed accounts of his practical work in education, so the desired information can in many cases be had first-hand. In a letter written to a friend on his work at Stanz he says: "According to my experience, success depends upon whether what is taught to children commends itself to them as true, through being closely connected with their own personal

observation and experience.''[20] Does not Pestalozzi here imply the idea of apperception? Is not the meaning of the passage much the same as though it read: ''If the children are provided with the proper apperception masses, i. e. if the new matter be closely connected with what they have already learned by observation and experience, success will crown the teacher's work?'' For what is apperception but the careful connection or linking of the new knowledge with the old, which the child has previously acquired by observation and experience.

In the same letter we find another passage similar to the foregoing. ''In natural history they were very quick in corroborating what I taught them by their own personal observation on plants and animals. I am quite sure that, by continuing in this way, I should soon have been able not only to give them such a general acquaintance with the subject as would have been useful in any vocation, but also to put them in a position to carry on their education themselves by means of their daily observations and experiences.''[21] Here we see the work of apperception being furthered by the children themselves, and Pestalozzi expressing the assurance that he could attain the secondary aim of education as set forth by Herbart—to render the children desirous and capable of carrying on their education themselves.

Morf, in summing up Pestalozzi's principles, expresses one as follows: ''Each branch of instruction must start from a point which is within reach of the child's earliest powers. From this point he must be led forward by a chain of ideas so carefully graduated, that he is able to reach each successive link by his own strength.''[22] In this principle the words ''led forth by a chain of ideas carefully graduated,'' and ''able to reach each successive link'' certainly imply the idea of apperception; the notion is more emphatically implied if by ''his own strength'' we understand ''by the strength of what the child has previously learned,'' which inference seems justifiable.

From Roger de Guimps' personal recollections of Pestalozzi, we quote the following passage which forms a part of Niederer's exposition of Pestalozzi's method. We are told that Niederer had made ''the profoundest study of Pestalozzi's doctrine.'' The passage reads, ''the connection of the exercises,'' which is

20 Roger de Guimps, *Pestalozzi, His Life and Work*, p. 165. New York, 1901.
21 *Ibid.*, p. 168.
22 *Ibid.*, p. 171, No. 2.

considered by Niederer as one of the three points to which Pestalozzi's method can be reduced, "is the order in which they follow each other, which order must be so carefully graduated that each exercise shall give the child the desire and the power to do the next."[23] The idea of apperception seems implied here as also more explicitly Herbart's doctrine of interest as an aim of education.

In a chapter on Pestalozzi's Elementary Method, are to be found two other references to the order in which topics should be presented to the child. The first extends to all topics in general. "The child must, as it were, be provided with fruitful and salutary impressions, following each other in a natural and carefully graduated order. He must then be required to express clearly in speech all the ideas these impressions suggest; and lastly, he must be made to obtain a thorough mastery of each idea before being introduced to a new one."[24] This last clause can mean nothing else than that the proper apperception mass must be established before the new idea is presented. The second passage implies precisely the same thought, though it is stated in reference to a particular subject. "Pestalozzi," says the author, "was long ago struck by the painful waste of time and labour involved in trying to teach children Latin before they are acquainted with the principles of their own language, that is to say, before they have any knowledge of grammar, without which it is impossible for them to arrive at any understanding of a dead language."[25]

Must it not be admitted, after an examination of the above passages, that we have in Pestalozzi traces of the idea of apperception as conceived by Herbart, though there is no use of the term? It is evident that Pestalozzi realized the necessity of mental development and laid great stress upon the order in which new ideas should be presented. These are essential elements in the concept of apperception.

Passing over several less important names on our list of educators, we are next detained by a consideration of Locke. In his essay on the "Conduct of the Understanding" we find the following passage: "To convince people of what moment it is to their understandings to be furnished with such abstract ideas, steady and settled in them, give me leave to ask, how any one

23 *Ibid.*, p. 396.
24 *Ibid.*, p. 413.
25 *Ibid.*, p. 422.

shall be able to know whether he be obliged to be just, if he has not established ideas in his mind of obligation and of justice; since knowledge consists in nothing but the perceived agreement or disagreement of those ideas?"[26] The notion of apperception may seem here a little far-fetched, but cannot the meaning of the passage be thus rendered: How can any one know his duty of justice, if he has not a correct and thorough understanding of the terms obligation and justice, and if he be not able to connect them with each other and with the third idea of his ego? In other words, in order to attain to this knowledge of his duty, he must have in his mind an apperception mass with which to link the idea of obligation, another apperception mass with which to connect the idea of justice, and then be able to join the two into a larger apperception mass which might be labeled "my obligation of justice."

Another extract reveals a clearer trace of the idea for which we are seeking. "The surest way for a learner," he says, "is not to advance by jumps and large strides; let that which he sets himself to learn next be indeed the next; i. e. as nearly conjoined with what he knows already as is possible, let it be distinct but not remote from it."[27] The meaning here is evident—let nothing be studied for which the mind of the learner has not the proper apperceiving ideas. We quote another passage found in Locke's essay "Some Thoughts Concerning Education," which can be resolved into the same brief statement: "Great care must be taken with children, to begin with that which is plain and simple, and to teach them as little as can be at once, and settle that well in their heads, before you proceed to the next, or anything new in that science. Give them first one simple idea, and see that they take it right, and perfectly comprehend it, before you go any farther; and then add some other simple idea, which lies next in your way to what you aim at; and so proceeding by gentle and insensible steps, children without confusion and amazement, will have their understandings opened, and their thoughts extended, farther than could have been expected."[28]

The following is a summary of his idea of a good method: "In history the order of time should govern; in philosophical

[26] Locke, *Conduct of the Understanding*, p. 208. Works of John Locke, Vol. IX, London, 1801.
[27] *Op. cit.*, p. 251.
[28] Locke, *Some Thoughts Concerning Education*, p. 178. Works of John Locke, Vol. III.

inquiries, that of nature, which in all progression is to go from the place one is then in, to that which joins and lies next to it; and so it is in the mind, from the knowledge it stands possessed of already, to that which lies next, and is coherent to it.''[29] The meaning again implied here is that knowledge can be acquired only when there are in the mind ideas that are capable of grasping the new and combining it with themselves.

The last passage which we shall cite from Locke gives his classification of knowledge. There is, however, also implied in his words the manner in which the knowledge is acquired. ''There are,'' he says, ''several ways wherein the mind is possessed of truth, each of which is called knowledge. First, there is actual knowledge, which is the present view the mind has of the agreement or disagreement of any of its ideas, or of the relation they have one to another. Secondly, a man is said to know any proposition which having been once laid before his thoughts, he evidently perceived the agreement or disagreement of the ideas whereof it consists; and so lodged it in his memory, that, whenever that proposition comes again to be reflected on, he, without doubt or hesitation, embraces the right side, assents to and is certain of the truth of it. This, I think, one may call habitual knowledge.''[30] He then continues his exposition of knowledge by subdividing habitual knowledge into two degrees, the first of which we shall quote as containing the idea of apperception. ''First, the one is of such truths laid up in the memory as, whenever they occur to the mind, it actually perceives the relation is between those ideas. And this is in all those truths whereof we have an intuitive knowledge, where the ideas themselves, by an immediate view, discover their agreement or disagreement one with another.''[31]

The next author to whom our attention must be directed, though briefly, is Milton. In his ''Tractate on Education'' we have all that Milton has left us concerning his ideas on that subject. While it is difficult to find in this work any direct expressions illustrative of the notion of apperception, the idea seems to permeate the entire essay. The care with which he plans and emphasizes the proper succession of the matter to be studied by the pupil, indicates the importance attached by him to the possession of the necessary apperception mass before a

29 *Ibid.*, p. 190.
30 Locke, *Concerning Human Understanding*, Bk. IV, Ch. I, 8. Chicago, 1905.
31 *Ibid.*, Bk. IV, Ch. I, 9.

new subject is presented. This idea is revealed by the author in almost every paragraph of the treatise. We shall quote but one such passage; however, the author can not be fairly judged in regard to this point unless the entire work be examined. "In which methodical course," he says, "it is supposed they must proceed by the steady pace of learning onward, as at convenient times, for memory's sake, to retire back into the middle ward, and sometimes into the rear of what they have been taught, until they have confirmed and solidly united the whole body of their perfected knowledge, like the last embattling of a Roman legion."[32]

Next on our list of educators we encounter one in whose writings we expect to meet the idea of apperception many times implied. It is because his whole method of education seems to be based upon the analogy existing between the development of things in nature and the development of the mind; which analogy is the foundation stone of apperception. This educator is Comenius, who has set forth his system of education in a rather detailed exposition entitled "Didactica Magna," or the Great Didactic. Our confident perusal is not without its desired reward, for we find passages too numerous to cite in which the idea of apperception can be detected. In some it is quite evident, in others more vague though no great stretch of the imagination is necessary to recognize it in spite of its disguise. In the second section of this work, on Method of Education, Comenius considers a three-fold problem, to which he devotes considerable space: first, how we may seize the right occasions for learning so as to learn *surely;* secondly, how we may unlock the mind so as to learn *easily;* thirdly, how we may sharpen the understanding so as to learn *solidly.* He then treats each problem separately under the respective headings: Certo, Facile, Solide.

In the first principle under "Certo," we find the concluding words, "as to arrangement of studies, it may be said, generally, that nothing should be taught except when it can be comprehended."[33] "When it can be comprehended" can mean nothing else here than when the mind of the child has acquired the proper apperception mass. His third principle is stated thus: "Nature takes a fit subject for its operation, or at least takes

[32] Milton, Prose Works, *Tractate on Education,* Vol. III, p. 474.
[33] Laurie, *Comenius,* First Principle, p. 84. London, 1881.

care that it be made fit . . . . Whatever study is taken up for treatment, let the minds of the pupils be predisposed towards it (and prepared for it)."[34] By "predisposed towards it" Comenius probably means, let their interest in it be aroused. Under the seventh principle—"nature does not proceed per saltum, but step by step"—we find the following, "the whole sphere of studies should be distributed carefully among the successive classes of the school in such a manner that the earlier study always prepares the way for what is to follow, and, as it were, lights the path to it."[35]

Under "Facile," the following statements occur: "Let it be done with due preparation of the mind"; "Let it proceed from the more general to the special"; and "from the easy to the more difficult."[36] In explanation of the fourth principle under this head—Nature proceeds from the more easy to the more difficult—he says: "Many faults will be amended if the material of study be so arranged that the scholar learns first that which is nearest, then that which is near, then that which is more remote, and finally that which is most remote (e. g. do not seek illustrations from theology or politics, but from things at hand and familiar)."[37]

Under "Solide" we find equally significant statements: "A solid basis should be laid for each thing treated"; "That basis should be laid deep"; "Let everything subsequently aimed at rest on these same foundations"; "Let all studies which follow be founded on those that go before"; "Let all things which as a matter of fact cohere be always connected in teaching."[38] The seventh principle is likewise emphatic in urging the teacher to follow nature as a guide in the development of the child's mind. It reads: "Nature in each of its works is in perpetual progress, never halts, and never attempts new things, the former things being cast aside, but only continues what has been previously begun, increases it, and perfects it." Then follows the practical application: "Wherefore, let all studies be so arranged that the subsequent things shall be founded in what has preceded, and be strengthened by them."[39]

Comenius in his method of teaching the arts, warns the teacher

34 *Ibid.*, Third Principle (2), p. 85.
35 *Ibid.*, Seventh Principle (1), p. 87.
36 *Ibid.*, Facile, II, III, IV, p. 89.
37 *Ibid.*, Fourth Principle, p. 91.
38 *Ibid.*, Solide III, IV, V, VII, VIII, p. 95.
39 *Ibid.*, Seventh Principle, p. 96.

to adapt the material to the capacities of the pupils, i. e. to their apperception masses. He says: "Pupils should not be burdened with things remote from their age, powers of comprehension, and present condition; this is to cause them to struggle with shadows. That the boy may understand things, take examples, not from Cicero or Virgil, or theologians, etc., but from things familiar—his book, clothes, trees, house, school, etc. We in this way connect what has to be learned with what is already known, and make remembrance and the further extension of knowledge in the same direction easy. In rules, the application of a rule being shown from a first, second, or third *known* example, the boy will find it easy to imitate it in all others."[40] This method he applies also to the teaching of the sciences and languages as well as to morality and piety. In his application of method to morality he says: "First of all, the primary or cardinal virtues have to be implanted, viz. Prudence, Temperance, Fortitude, and Justice. Firm foundations must be laid for a building, that all the various parts may cohere well with the basis."[41]

Among his "Practical Hints to the Teacher of a Class," several are worthy of special note: "Let the first foundations of all things be thoroughly laid, unless you wish the whole superstructure to totter"; "Accordingly, whatever the teacher begins to teach, let him give pains to see that it is accurate, and so firmly learnt that those things which follow can be safely built on the top of it"; "If anything has been wrongly apprehended, take care that it do not drive roots into the mind, but that it be immediately torn up"; "At the beginning of every task the minds of the pupils should be prepared for the instruction, either by commending to their attention the subject to be taught; or by putting questions on what has been already taught, which lead up to the new by showing its coherence with the old."[42] All that Comenius has set forth with regard to method may be summarized in the following comprehensive statement: "In teaching we have to advance from few things to many, from the brief to the more lengthened, from the simple to the complex, from the general to the special, from the near to the remote, from the regular to the irregular."[43]

Citations from Comenius might be multiplied indefinitely to show that he looked upon education essentially as a process of

40 *Ibid.*, 5, p. 118
41 *Ibid.*, 2, p. 125.
42 *Ibid.*, Hints, 11, 12, 13, 19, pp. 185, 186.
43 *Ibid.*, p. 166.

mental development; that he realized the necessity of the presence in the mind of the proper apperception masses before presenting new truths, and that he appreciated the importance of carefully connecting the new with the old ideas. It follows, therefore, that Comenius formulated his system of education in strict accord with Herbart's doctrine of apperception, adhering to all that the doctrine implies, though the name for this process and the psychological basis of it were not to be revealed and expounded until many years later.

The same conclusion can, we think, be appropriately extended to the other educators considered in this chapter, and we feel confident that this conclusion would meet with the approval of the members of the Herbartian school. Our confidence is increased by a statement found in Lange's work, in spite of the modification therein contained: "Those universal imperatives," he says, "in which one branch of the newer pedagogy is accustomed to formulate its theory—such sayings as 'from the known to the unknown,' 'from the near to the remote,' 'from the easy to the difficult,'—may be referred back, as far as they contain truth, to the requirement, 'provide for easy and thorough apperception.' "[44] We have seen that these universal imperatives are to be found, not only in the newer pedagogy, but also in the writings of educators previous to Herbart's time. To complete our argument we conclude that if they are equivalent to "provide for easy and thorough apperception," the idea of apperception, vague though it may have been, was nevertheless not a totally unknown quantity to these earlier educators.

We do not mean hereby, however, to detract from the merit due to Herbart. He it was who first formulated the idea, worked it out in all its details, and attached to it the importance which no subsequent worker in the field of education has desired to minimize. It is precisely upon this doctrine of apperception that all our modern methods of teaching have been based. As it is to the neglect of this principle that we may justly attribute the failure of many teachers to produce good and thorough students, so it is also to the faithful and conscientious attention to it that we may with equal justice ascribe the wonderful results accomplished by many others, who send forth from the classroom boys and girls, eager to seize every opportunity for increasing their knowledge and ready at each step to apply every item gleaned during their years of study.

44 Lange, *Apperception*, p. 241.

CHAPTER II

HERBART'S IDEA OF APPERCEPTION

Education is a subject which has interested more minds, and has perhaps employed in its field more workers than any other line of activity. There have been in its history as many definitions of education as there have been educators, for each educator in turn has endeavored to set forth as concisely as possible his idea of the end and aim of education. Among ancient nations the chief aim of education was the accumulation of knowledge, or the training of the youth to do the manual work necessary for his physical welfare and comfort. Their definition of education was consequently based on memory and imitation. In later times educators have distinguished between education and instruction, considering instruction as the mere process of imparting knowledge, while reserving the term education for the development of the latent powers of the child in such a way as to stimulate him to self-activity, and to enable him to acquire knowledge for himself. Hence education now connotes development, and all modern definitions of education are based upon this essential idea.

The differences in the definitions of education that have been current in modern times are due to the divergent views of educators as to the extent of this development. Some have limited education to physical and mental development, others have included in their definitions a three-fold development, physical, intellectual, and moral. Perhaps the most popular definition of education in recent times is that of Nicholas Murray Butler. "Education," he says, "means a gradual adjustment to the spiritual possessions of the race. Those possessions are fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without these he cannot become a truly educated or cultured man."[45] This includes the religious element, the absence of which in our present public school system is now being deplored by the more serious-minded Christians, but which is the origin and basic principle of the school system maintained by the Catholic

[45] Butler, *Meaning of Education*, p. 17. New York, 1904.

Church. A still more far-reaching definition is that of Roark, who seems to have realized that the purpose of education is not to be limited to this life, but extends beyond into a future existence. "Right education," he states, "is such a preparation of the individual, in physical, intellectual, and moral capacities as will enable him to secure the highest enjoyment from their use, here and hereafter."[46] Here we have another and a very essential element, since all sincere Christians profess a belief in a future life, for which the present phase of existence is but a preparation. Education, therefore, if it is to be effective, must keep this truth ever in view, impress it upon the mind of the child, make religion the center from which all other subjects of the curriculum radiate, and let all other subjects, important as they are, occupy a secondary place, for "what doth it profit a man, if he gain the whole world and lose his soul?"

The essential elements, therefore, of a complete education are, first, that education implies development, not a mere accumulation of knowledge; second, that a complete education involves the development not only of the physical and intellectual powers but also of the moral; and third, that the purpose of education is not to be realized in man's present phase of existence but only to be fully attained in a future life. The following definition of education embraces all of these essential points, and is worthy of the last place in our consideration of the meaning of education: "Education may be defined as that form of social activity whereby, under the direction of mature minds and by the use of adequate means, the physical, intellectual, and moral powers of the immature human being are so developed as to prepare him for the accomplishment of his life-work here and for the attainment of his eternal destiny."[47]

In view of all that is implied by the term education, and more particularly keeping in mind the fact that education is a process of development, let us now study the bearing of the theory of apperception upon this important question. As was indicated in the preceding chapter of this dissertation, the term apperception was used by Herbart in a pedagogical sense; it is, therefore, Herbart's definition that is to be understood when applied to the field of education, since by the common consent of educators his doctrine has been adopted and made the basis of our mod-

46 Roark, *Psychology in Education*, p. 13. New York, 1895.
47 Pace, E. A., *Education*, Catholic Encyclopedia, Vol. V, p. 296.

ern methods of teaching. The questions then to be considered are, what influence has been exerted upon education by Herbart's theory of apperception, and how is this theory to be applied in order that the best results may be attained in the schoolroom?

Herbart's idea of apperception may be briefly re-stated as follows: A perception, an idea, or a group of ideas enters consciousness; groups of ideas previously acquired enter into relation with the new perception. The old and the new inter-act upon each other, new thought-combinations are formed, the new perception is adjusted and placed in its proper position in the mind's mass of ideas, while the old are themselves perhaps moderated or reformed in the light of the new. The process is sometimes designated also by the name assimilation, owing to the close analogy between it and the digestion and assimilation of food material. Just as food, before it can become a part of the living tissue, must be broken up by digestion into simple elements, absorbed through the walls of the alimentary canal and carried by the blood to the living cells in the tissues, and then only is it lifted into the living structure; so an external object, before it can take its place in the mental structure, must be broken up into its constituent elements, brought into consciousness, then recombined by the mind and lifted into the structure of conscious life.[48]

From this study of the manner in which the mind works in acquiring knowledge, Herbart derived the inspiration of his methods of teaching. He realized that the mind gains nothing by adding fact upon fact and attempting to horde up this accumulated knowledge, on the contrary it burdens itself in this way with a weight of matter which is often not understood and is consequently unserviceable. Furthermore, this accumulated mass is a positive hindrance to the free exercise of the mind, just as undigested food renders the body unfit for the healthy and free exercise of its organs. He concluded, therefore, that each new item of knowledge, in order that it may be serviceable to its owner, must be thoroughly assimilated. become a part of the mind itself, in complete accord and close relation with all other ideas already acquired. Much, therefore, depends upon the previous knowledge of the mind. Herein, according to Herbart, consists the first duty of the teacher, viz. to examine the

[48] Shields, T. E., *Lessons in the Psychology of Education*, XVIII, pp. 238, 239.

existing store of thoughts in the child, in order first, that he may arrange the knowledge the child already possesses in such a way, that it may be ready to assimilate and be assimilated with the new knowledge offered to him in instruction.[49]

Every child, before he enters the classroom as a pupil, has acquired a vast number of ideas. These have been gathered in the home, in the garden, in the field, in the street-car, in the crowded city. They may form a promiscuous mass, but they are, nevertheless, a valuable asset of the child's mind; they must be studied by the teacher and used as a basis upon which the new ideas are to be established and with which the new are to be assimilated. "He has to reach down with regulative hand into those quiet, private thoughts and feelings of the child in which lie his ego and his whole future, that they may rise above the threshold of consciousness and communicate understanding, clearness, warmth, and life to instruction."[50] To arouse the ideas acquired by the child in its first four or five years of life, to bring them to the foreground of the child's mind, so that with these the new knowledge may be easily connected, is the first duty of the teacher.

This first step is necessary, also, according to Herbart, "in order that the teacher may learn where the existing store is defective, confused, or incomplete, so that he may by instruction explain, correct, and fill up wherever necessary."[51] Not only is it necessary to call forth the child's ideas, but they must be examined by the teacher, re-arranged, filled up when found incomplete, corrected when found erroneous, so that the new knowledge may not be superimposed upon or interwoven with false principles. Were this second duty of the teacher not carefully accomplished, the effect upon the mental life of the child would be as great a catastrophe as would result from the construction of a building upon an unsafe or unsound foundation. Not only would that one fundamental defect always remain, but it would render defective all subsequent knowledge resting upon it.

Thus far in our consideration, the duties of the teacher have been concerned exclusively with the ideas or knowledge already acquired by the child before it enters the classroom—the knowledge gained by contact with nature and that gained through

49 Felkin, *Int. to Herbart's Science and Practice of Ed.*, p. 82.
50 Lange, *Apperception*, p. 106.
51 Felkin, *Op. cit.*, p. 88.

contact with fellow-creatures—parents, brothers, sisters, friends. The former is designated by Herbart as "the harvest of experience," the latter as the "gains of intercourse."[52] Experience and intercourse are, therefore, the first two sources from which the child gathers its earliest ideas. The child's stock of ideas, then, having been thus gathered together, examined, rearranged, corrected, and amplified, the teacher is now prepared to take the next step in the process of education—viz. instruction, called by Herbart presentative instruction. With this step begins the work of construction. Compayré says in connection with this point in the process of education: "The governing idea of Herbart's pedagogy, the idea which should guide us if we wish to understand it, is that the foundation, the only foundation of the whole education, is instruction; . . . there is no education as distinct from instruction. . . . We are acquainted with the new force which the word instruction gains in Herbart's writings. To instruct the mind is, he considers, to construct it . . . Knowledge builds up and produces mind."[53]

By presentative instruction Herbart means "that which begins before the child can read, and which reaches him through directed observation, the teacher's descriptive skill, and pictures."[54] This presentative instruction will be apperceived by the child only under two conditions: "First, that it is related to groups of ideas already existent in the child's mind; second, that it is connected with and explained in the light of these older ideas by the teacher."[55] These two conditions depend upon the teacher, who must exert her skill to call into consciousness the store of ideas previously gathered by the child, and to present the new in such a way that the mind of the child may readily connect the new with the old, and make them a part of itself. Too much stress can not be laid upon these two conditions, they are in very truth the keynote to the teacher's success throughout the entire process of education; for they are necessary, not only during the first few months of the work of instruction, but throughout the many years in which the instruction of the pupil is continued. It is by no means a rash judgment to predict the complete failure of a teacher who has not sufficient tact or ingenuity to establish these two conditions for the desired apperception of presentative instruction.

52 Felkin, *Op. cit.*, p. 83.
53 Compayre, *Jean Frederic Herbart*, p. 46. New York, 1907. (Tr. Findlay.)
54 Felkin, *Op. cit.*, p. 84.
55 Felkin, *Op. cit.*, p. 84.

Having thus, as it were, laid the foundation of education, we may best proceed with our study of Herbart's pedagogy by considering, first, what material is to make up the superstructure, and second, how this material is to be shaped and combined in the process of building. In other words, we shall consider in the light of apperception, i. e. keeping in view the desire that apperception result at each step in our advance, first, what the "matter" of instruction should be, and second, in what "manner" the instruction should be carried on.

First, then, as concerns the matter. The first requirement of Herbart is that the teacher be careful not to treat of things "for which there are not at hand sufficient points of contact in the youthful soul, for otherwise there would arise the greatest difficulties for instruction."[56] The matter presented must not be entirely new, "there must always be," in the words of Compayré on this point, "connective links and relations between what one is now teaching and what has been previously taught."[57] It is evident that unless there is something of the new subject already in the mind, there will be nothing to which the new can attach itself, no point of contact; consequently the new, finding no resting-place, no familiar item to which to associate itself, will not remain in the mind but be completely lost. An apt comparison may help to establish the importance of this requirement. A man who would enter a room in which were assembled a number of persons, all friends one with another, but among whom he found not a single acquaintance, would realize his position as a total stranger, and having nothing in common with the persons assembled, would be inclined to take his departure as quickly as possible. If, however, only one of the assembled party were acquainted with the stranger, this one would recognize him, introduce him to the others, and he would soon form a part of the assembly.

A second requirement in regard to the matter of instruction is that it "treat of that which lies nearest to the experience of the child."[58] Not only then must the new ideas have some point of contact with the old, but the new matter to be presented must all lie within the range of the child's experience; it is not necessary that the new facts have all as yet been actually experienced by the child, but that they at least are possible;

56 Lange, *Apperception*, p. 109.
57 Compayre, *Op. cit.*, p. 59.
58 Lange, *Apperception*, p. 129.

otherwise the child will not be able to apperceive them. For example, natural science lessons are most effectively given when they are based upon a consideration of objects about the home, with which the child is familiar or can at least now render itself familiar—flowers, trees, animals, hills, streams, etc. This practice, besides being an incalculable aid to the more thorough apperception of the subject-matter, will encourage in the child the desirable habit of observation.

A third aid in securing apperception is that the matter for the instruction be selected in such a way that each lesson shall be a preparation for that which is to follow, or in Herbart's words, "so that every previous subject best prepares the mind of the pupil for that which succeeds more or less closely."[59] It is important that there be in every system of instruction a proper sequence, i. e. that each topic flow naturally from the preceding and at the same time prepare the way for the topic next to be presented to the child. To this third requirement for matter in general, the fourth is closely related. As the third calls for a proper sequence of topics of study, so the fourth demands "the right choice and arrangement of that which is carried on side by side,"[60] i. e. the proper co-ordination of studies. The importance of this final requirement is self-evident, for the subjects that are in themselves closely related naturally, should be also associated in the mind of the child, and therefore connected in study.

After the period of presentative instruction which should always be given in conformity with the above requirements, education according to Herbart takes two main lines: first, the historical, which includes history, religious and profane, literature, languages, and art; second, the natural scientific, which includes geography, mathematics, and natural history, etc.[61] These subjects are to be treated both analytically and synthetically. In the analytic course of instruction the pupil is to handle the objects to be studied, analyse them into their properties and associate the properties by comparison. The objects selected by Herbart for this analysis are the human body, houses, furniture, plants, and animals. From the knowledge of countries and peoples, geography and history will gradually develop. Analytical exercises in the mother tongue must be

59 Lange, *Apperception*, p. 130.
60 Lange, *Op. cit.*, p. 132.
61 Felkin, *Op. cit.*, p. 85.

carried on throughout the pupil's observation, in preparation for orthography, style, and general grammar.[62] The material for analytical instruction ought to be provided by the pupil, i. e. the pupil should be able to supply the matter from his own observation.

The object of synthetical instruction is, according to Herbart, twofold: "it must supply the elements and prepare their combination."[63] Having in the analytical process divided the objects into their constituent parts and studied their properties, the pupil's work now is to note the relations of one object to another, of one class to another; to group and compare what he has observed and then combine the results of his investigation. The type found in each class is thus applied to each member of the class and a generalized statement can then be formulated by the pupil. This process can be employed in the study of mathematics, grammar, the languages, mineralogy, botany, chemistry, philosophy, etc. Experience and intercourse may be used as aids to apperception in every subject of instruction, for the pupil has gained at least a little knowledge of every subject through observation and through conversation with others. The work of instruction is at each step "to supplement and extend these original sources of mental life."[64]

Such are in brief the general requirements of Herbart in regard to the "matter" of instruction. It is not necessary to pursue his suggestions in detail in order to realize that adherence to his plan of instruction would indeed bring about the desired apperception. A child thus trained would not have its mind burdened with an endless number of isolated facts, but would have its acquired items of knowledge so connected that one aids in the understanding of another, each is dependent upon the other for its force and can be used in support of its associates should any one be attacked from without. In short, all the ideas of the pupil thus trained will be closely associated, and form a thoroughly welded whole which is always under the complete control of its possessor.

Turning our attention now to the second question in the application of Herbart's theory of apperception to education, we shall consider the manner in which the material should be employed in order to secure its thorough assimilation. In other

62 Herbart *Science of Education* p. 170 and ff. (Trans. Felkin). Boston, 1896.
63 Herbart, *Science of Education*, p. 159.
64 Felkin, *Op. cit.*, p. 89.

words, we shall examine Herbart's proposed method of teaching. Not only is it necessary that the proper material be offered to the mind of the child, but it is also important that the greatest care be exercised in the manner in which it is presented. It happens not infrequently that the child fails to connect the new with the old, even though the proper material be offered; either because the apperceptive aids are not in the foreground of consciousness or because they are not sufficiently strong and clear to grasp the new ideas. Hence the necessity of the exercise of tact on the part of the teacher, so that the new seed may not fall upon barren soil. If all the necessary apperceiving ideas present in the child's mind stood, as Lazarus remarks, "like armed men in the strongholds of consciousness ready to hurl themselves upon everything that appears at the portals of the senses, overcoming and making it serviceable to themselves,"[65] no preliminary step would be necessary. The new could be presented by the teacher, and apperception would inevitably result. This, however, is not the case; the apperceiving mass of ideas must first be called to the threshold of consciousness.

The first step, therefore, in the process of teaching is not the presentation of material, but the preparation of the pupil's mind. The term used by Herbart for this first step is "analysis," by which he means "the analysis of the ideas already existent in the child's mind, which are related to the new material."[66] This step is necessary even in addressing an audience of mature minds. Every lecturer worthy of the name will recall to the minds of his hearers all facts known by them which relate to his subject before he introduces the theme of his discourse, leading them thus by means of the known to a knowledge and understanding of the unknown. How much more is this preparation necessary in the case of children, whose minds are ordinarily occupied with matter far remote from the subject of instruction, and whose power of concentration is much more limited than that of the adult? It is not sufficient, however, that the teacher merely recall these acquired ideas. Analysis is meant by Herbart to include the further duty of completing, clarifying, and arranging these ideas in the order in which they will be required. This part of the teacher's work must not be done mechanically or superficially, for it makes or mars the success of all succeeding steps.

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65 Quoted in Lange, *Apperception*, p. 15.
66 Felkin, *Op. cit.*, p. 107.

This preparation is divided by Herbart into two parts, the first of which is the exclusive work of the teacher, while the second is accomplished with her pupils. Before every lesson the teacher must recall to herself what the pupils already know of the subject, and what they ought to know in order to understand the lesson to be given.[67] This reflection will enable the teacher to determine upon the necessary apperceiving ideas and how they are to be called forth, as also upon the new ideas which can be effectively presented at this stage. The second part of the preparation consists in gathering from the pupils, by means of questions and answers, all of the knowledge which they have already acquired concerning the subject of the lesson. This entire first step would be much simplified if the teacher had but one pupil to instruct. It is an easy matter indeed to acquaint one's self with an individual child, know its environment, its associations, its favorite haunts, its powers of observation, its mode of thinking, etc. The matter, however, becomes very complex when the instructor is a teacher in the public school, where forty or fifty children, representing various types and capacities, are assembled for the same course of instruction. In this case it is not probable that any two bring to the lesson the same apperception mass, each being dependent upon the individual child's former experience and intercourse. Moreover, though the experience and intercourse should have been largely equal, even then vast differences are often discovered in the apperception masses, as is sometimes evident in the case of two children of the same family. This is due to the varied powers of observation, differences in disposition, etc., of the individual children.

The larger the number of pupils in the class, the more necessary is it that the teacher have the children express in their own language all the knowledge they possess concerning the subject at hand, taking care to urge each to contribute its share, no matter how trivial that share may be. The teacher must then correct any faulty ideas that may be found, fill in those not fully comprehended, and arrange all systematically before proceeding to the second step. "The apperceiving ideas must frequently be collected and arranged. If we should pass over the material but once, and in the order in which it would occur by chance, many contradictions would remain unreconciled, and many principal thoughts not seldom be lost in a mass of incidentals. A

[67] *Ibid.*, p. 109.

brief summing up suitable to the content of the ideas, and a separation of the essential from the unessential, is therefore absolutely necessary; and not less so, a sufficient repetition and impressing of that which, as yet, shows itself uncertain and wavering. When this is neglected, we stop half way, and apperception, in spite of the preparation, cannot be accomplished with the requisite ease."[68] It must be remembered that the pupil must do the principal part of the work, while the teacher's duty is to bring forward the most important apperceptive helps by questioning the pupil and leading him to express his own knowledge freely and unhindered. Care should be taken also that no new matter be introduced in this preparation, the object of which is simply to revive the old ideas, and thereby awaken interest for the new that are to follow.

The second step in the process of teaching is presentation, called by Herbart synthesis. "This consists in either relating a story (to small children), reading a selection or historical topic (to riper pupils), or in showing and carefully observing a natural object, a geometrical body, an exercise in arithmetic for the solution of a problem, a geographical subject exhibited upon the board or sought upon a map and described, an incident in natural science brought up and investigated."[69] This new material is to be given bit by bit, each new item must be well understood and apperceived before the next is presented. Sufficient stress should be laid upon essential points, difficult ones well explained and the whole presented in the proper order and with the greatest clearness. The amount to be given must be measured by the teacher in accordance with the capacity of the pupils. After the pupil has concentrated his attention upon each item in succession, and paused a moment for reflection after each, during which pauses "short topical statements might be placed on the blackboard, which indicate the particular points on which attention must be fixed,"[70] the separate parts must then be connected to form a unity in consciousness.

A review of the whole by the pupil should close this presentation. This review is not to be given in the form of answers to the teacher's questions, but should be entirely the work of the pupil. He should be called upon to show by a connected reproduction that he has grasped and assimilated the lesson

68 Lange, *Apperception*, p. 203.
69 *Ibid.*, p. 213.
70 Lange, *Apperception*, p. 214.

given. He should be left free and uninterrupted to express in his own way all that he has learned, and not be checked in his recital, even though he should introduce error or omit some essential item. At the conclusion of his narration, the class may rectify errors and supply omissions. This review is of great importance, for it cannot be maintained that the child has understood the subject unless he is able to express the acquired knowledge in his own words. Its value is fully recognized by modern educators, and has been advocated by them as an indispensable factor in the process of teaching. "No impression without corresponding expression has become a maxim in both physiology and psychology. Inner life implies self-expression in external activities. The stream of impressions pouring in upon us hourly from our environment must have means of expression if development is to follow. We cannot be passive recipients, but must be active participants in the educational process."[71] The teacher should, therefore, insist upon this review and never allow it to be omitted or crowded out; neither should any set form of words be required from the pupil, lest this review become a mere matter of memory and fail completely in its chief purpose of apperception.

These two steps—preparation and presentation—complete the process of apperception. The remaining three steps make up the second process in the acquisition of knowledge—the process of abstraction. The success of this second process depends upon the perfect carrying out of the two steps of the first process. The result of preparation and presentation is a knowledge of a single object from which the child must be led onward to general laws and truths, which can be arrived at through the matter just studied. This work is begun by the third step in Herbart's process—association, "which regulates in three ways the formation of general concepts: first, by comparison of things similar and related; secondly, by comparison of contrasts; thirdly, by changes of sequence."[72] Care should be taken that only things clearly related and closely connected should be put together in the minds of the pupils, a remote resemblance is not sufficient for association. A careful comparison of objects will bring to light the differences as well as the similarities, and thus the contrasts found to exist between two objects will help to es-

71 Betts, *The Mind and Its Education*, p. 246. New York, 1907.
72 Felkin, *Op. cit.*, p. 114.

tablish a more complete knowledge of each. The third way, changes of sequence, can be used with great profit particularly in mathematics, though it is not without its advantages in other subjects also.

The fourth step is recapitulation, called by Herbart "system." By this is meant "arranging the acquired concepts in the series and groups which their nature necessitates, so that the pupil may gradually see them as an ordered whole."[73] The purpose of this step is to group concepts, general truths, laws, in a systematic order, so that they can be applied readily by the pupils when occasion presents itself. The pupil should in this phase become master of the knowledge acquired, gain complete control over it, be rendered capable of using it skilfully and profitably at each new experience with which he meets. It is the final adjusting, the finishing touch, as it were, to all the knowledge acquired on the particular subject in hand. It makes it as serviceable to the pupil "as a well-arranged library in which a book can be instantly found."[74]

The final step in Herbart's process of teaching is application, termed by him "method." Method is here not to be understood in that general sense in which it is commonly used and which would cover the whole process. Method as used in this last step by Herbart means "how to utilize practically the acquired concepts, rules, laws, etc."[75] It is the practical application of the new knowledge to every circumstance, every observation, every further perception that comes within the experience of the pupil. This is the real test of the thorough assimilation of the subject; for it cannot be considered thoroughly assimilated if merely retained by the mind as an item of knowledge; it must become an active power, a fecund truth, i. e. it must be made functional in the subsequent mental activity.

Such then are the steps set forth by Herbart for the process of teaching. It is evident that a lesson given in accordance with this plan cannot fail to bring about the desired result, viz. a complete understanding, thorough assimilation, and a functional knowledge of the subject. "This methodical procedure proposes to secure to the scholar a natural and thorough appropriation of the material of instruction."[76] Herbart realized,

73 Felkin, *Op. cit.*, p. 115.
74 *Ibid.*, p. 115.
75 *Ibid.*, p. 116.
76 Lange, *Apperception*, p. 288.

however, that all of these five steps cannot be used with younger pupils, whose mental powers are not yet sufficiently developed to carry out the third, fourth, and fifth steps, which make up the process of abstraction. The teacher's work with such children must necessarily be limited to the process of apperception, with the addition in some instances of a slight beginning of grouping or association, according to the capacity of the pupils. Herbart emphatically warns the teacher against a premature attempt to generalize. "Generalization must not be premature; it must always come out as ripe fruit from a fulness of similar concrete experiences. It is not to be developed artificially, if it is not to remain an empty word, a plant without roots. It should not appear until the richness of the material of instruction and the very variety of what is learned compel the combination and arrangement of the essential elements in a generalization. The pupil in the lower grades must accordingly be spared the effort of abstraction."[77]

A prominent factor of Herbart's pedagogy, which should be kept in view during the entire process of teaching, is interest. Compayré makes the following comment upon this point in Herbart's doctrine: "The essential condition of fruitful instruction is that it excites 'interest' and attracts it. A pedagogical theorist may be allowed to be dull (and it must be acknowledged that Herbart sometimes permits himself this), but the practical teacher, the schoolmaster, commits a fatal sin if he is dull; the first duty of a master is to be interesting."[78] "Interest as Herbart understood it," he continues, "is at once the characteristic of things which captivates the attention, and a feeling of curiosity, of alertness and activity of intellect, manifested in the mind. The term interest, then, is two-faced; it belongs at the same time to the object which arouses the taste and the subject in whom the taste is aroused. It is interest which is the spring of mental activity, the principle of intellectual life. It keeps the attention of the class centred on the lips of a skillful master, and likewise fixes it and holds it to the observation of things that please them, or to carrying out attractive pieces of work to the end."[79] Interest was deemed so necessary by Herbart that he considered it the secondary aim of instruction, and looked upon that instruction as missing its end which failed to arouse

77 Lange, *Op. cit.*, p. 233.
78 Compayre, *Herbart*, p. 47.
79 *Ibid.*, p. 48.

interest, because it thereby also failed to generate volition. "The final aim of instruction is morality. But the nearer aim which instruction in particular must set before itself in order to reach the final one, is many-sidedness of interest."[80]

In this consideration of interest as conceived by Herbart it must be carefully noted that he makes an important distinction between interest as a means of instruction and interest as an aim of instruction. A teacher may arouse interest in order to impress the material upon the mind of the child; in this case interest is a means, while the acquisition of knowledge is the aim. Or a teacher may make interest the aim of instruction and use apperception as a means; this interest, not used as a means, is considered by Herbart of educative value, for it alone tends to strengthen the will, and encourages to new effort, thereby developing character. Hence its important place as a secondary aim of education. In Herbart's own words, "interest means in general that species of mental activity which instruction must create, but which has no place in mere knowledge. For we conceive of the latter as a store which the man may entirely dispense with, and yet be no other than with it. He who, on the contrary, holds his knowledge firmly and seeks to extend it, is interested in it."[81]

Many-sided interest which is pointed out by Herbart as an aim of instruction is then an interest in the manifold. Not that one can be expected to reach out and master a great variety of subjects, but that one should have the desire to extend his knowledge of things as far as circumstances permit. It is opposed to one-sidedness—acquaintance with a small sphere of knowledge, with no desire to reach out beyond this little world of thought into other regions. "Interest," says Herbart, "arises from interesting objects and occupations. Many-sided interest originates in the wealth of these. To create and develop this interest is the task of instruction."[82]

Many-sided interest is divided by Herbart into two main classes, according to the fundamental sources from which interest springs. These are 1) interest arising from knowledge, and 2) interest arising from sympathy. These again he subdivides, each into three kinds. Interest arising from knowledge is either empirical, speculative, or aesthetic. Empirical interest

80 Felkin, *Op. cit.*, p. 90.
81 Felkin, *Op. cit.*, p. 94.
82 Herbart, *Science of Education*, p. 120.

grows out of experience and observation, the knowledge thus acquired pleases the mind and awakens a desire to see more of Nature's wonderful creations. Speculative interest grows out of the child's reflections on the objects seen, creating a desire to know the reasons for things, their final causes. Aesthetic interest arises from the contemplation of beauty in nature, art, and human conduct, without reference to the number and variety of objects, nor to their origin. It excites a pure delight in the sight of the beautiful wherever it is to be found.

Interest arising from sympathy is either personal, social, or religious. Personal sympathetic interest is the result of intercourse, and is felt by the child when it shares the joy or grief of those persons with whom it comes in contact. Social interest reaches out beyond the narrow sphere of home and school to which personal interest is confined. It embraces the larger relationships of society, concerns itself with the good of mankind in general. Religious interest is that which grows out of the knowledge that the order and beauty of the world is the work of a Divine Being who is the "Father of mankind."

All six forms of interest must be developed if the purpose of instruction is to be accomplished. The neglect of any one would rob interest of its epithet many sided. Furthermore, not only must all six forms be developed but they must be cultivated equally, their growth must go on simultaneously, and in equal measures; in Herbart's words "many-sided, far-reaching, immediate interest must be also harmonious, proportioned, balanced."[83] The perfection of morality, which is Herbart's ultimate aim of instruction, can be reached only through the exercise of all equally. A pupil who is more inclined to individual than to religious or social interests, and who fosters the first to the neglect of the other two, will not acquire an all-round, well-balanced character; likewise one who does not value equally a knowledge of the origin of things as well as of their variety and beauty, falls short of the perfection of morality. Nor can the pupil who cultivates the three sorts of interest arising from knowledge to the neglect of those arising from sympathy, or vice versa, attain to Herbart's ideal of morality.

Herbart was the first to recognize the value and power of interest as a factor in education, and it is unfortunate that our modern system of education has not derived more profit from

[83] Felkin, *Op. cit.*, p. 101.

his theory. The neglect or rather the misuse of interest is the cause of the failure of the so-called education of our day to produce men and women who are thorough students, eager to extend their attention to every worthy object and to cultivate a love for high and noble principles that make for character. Interest is used by most teachers as a means of instruction, not as an end. It is aroused in order that the pupil may willingly give attention to the lesson and understand it, but does not reach beyond the mastery of the material at hand. How often have we not seen the boy or girl on graduating from the high school relegate his books to an old attic or turn them into cash, reveling in the thought, as he or she expresses it, that "those old books are of no further use, all study is at an end"? Such a line of conduct proves that the pupil's course of instruction has fallen far short of Herbart's aim, it has not aroused the interest, it has not created a desire to extend the knowledge thus far acquired. It has on the contrary merely stimulated the pupil to cover the prescribed curriculum in order to secure the coveted diploma. Such a system produces no effect upon the future career of the pupil, he will neither retain the acquired knowledge nor reach out for more, for he does not love it; nor will he add anything to his moral fibre, for his aims and motives have been allowed to become vitiated. How can this unhappy result be avoided? In the last analysis, by the proper attention to apperception in the process of instruction, for "study depends on the will," and "the will is to be reached by the power of apperceptive interest."[84]

In all justice, therefore, much credit is due to Herbart for his contribution to education, and all serious-minded, well-balanced educators and teachers do not fail to accord him the deserved measure of appreciation. Those who are earnestly striving to reach the true end of education, to make of our boys and girls men and women of worthy tastes and sterling character, will not be discouraged by the labor and responsibility connected with the duties of Herbart's ideal teacher. They will, on the contrary, recognize the wisdom of each step in his process of instruction, and willingly strive to surmount all the difficulties in order to arrive at the goal to which Herbart's system will inevitably lead.

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84 Felkin, *Op. cit.*, p. 101.

CHAPTER III

APPERCEPTION IN THE TEACHING OF CHRIST

1. HIS LIFE AND MIRACLES

Herbart's theory of apperception, as analyzed in the foregoing chapter, may be seen to comprise within itself a number of fundamental principles of effective teaching. In the process of apperception these are important elements, and in many instances apperception could not be attained if these principles were not employed. First of these we place the element of association and recall, which is the essence or foundation of the principle of apperception. When a new idea is presented to the mind it tends to bring to the focus of consciousness one or more previously acquired ideas which bear some relation to the new. The mind thus associates similar ideas and on subsequent occasions recalls them together. The analogy between this principle and apperception is self-evident.

Another principle of teaching which is closely allied to apperception is the principle of repetition. This principle requires that the new truths taught to the child be not set aside as soon as they have been grasped and understood, that they be not looked upon as completely mastered after one presentation, but on the contrary that the matter be recalled over and over again to the mind of the child, for only by constant repetition can the new truth be thoroughly assimilated. It is not to be understood, however, that this repetition be merely a parrot-like reproduction of the same truth, but a repetition with variation and, where possible, a diversified application of the repeated idea. Or, as Salisbury explains this principle, it "is not mere mechanical repetition, whose purpose is to deepen and keep clear the paths of nervous discharge, but that sort of repetition which brings ideas into the mind in new relations, thus revealing new force and value in the ideas recalled."[85] In the process of apperception repetition is an essential constituent. In preparing the child's mind for the new truth, Herbart requires that the teacher recall the previously acquired related ideas, either by summarizing them himself, or preferably by drawing the expression of them from the child through adroit questioning.

[85] Salisbury, *The Theory of Teaching*, p. 282. Chicago, 1906.

This is nothing more than a repetition for the purpose of strengthening the truths already learned by the pupil, so that they may serve as a more solid basis for the new idea to be communicated.

Adaptation is another principle which is involved in the process of apperception. The principle of adaptation requires that the matter to be taught be suited to the needs and capacity of the mind of the pupil. It must not be something that is entirely outside the range of his interest or beyond the power of his intellect to understand. The subject must be presented in such a way as to arouse his interest, and with the explanations and illustrations that will enable his understanding to grasp the new truth. The same truth taught to children and to adults would require a different mode of treatment in the two cases, also the same topic presented to an audience consisting of college professors or college students would necessarily be handled differently when the assembly consists of merchants or day-laborers. It may readily be seen that adaptation is an essential requirement of apperception. In order to secure assimilation of the matter to be taught, the teacher is directed by Herbart to see that the pupil possesses the proper apperception mass, or in other words, he must suit the new material to the mass of ideas already possessed by the child, so as to effect the connection of ideas that is necessary for apperception.

Indirectly linked with the notion of apperception is the principle of expression. The importance of this principle of teaching has been tersely stated by many educators: "All consciousness is motor," "no impression without expression," etc. Salisbury gives a more comprehensive definition of this principle in the following: "A sensory stimulus or an idea is incomplete until its motor tendencies have found expression of some sort. This expression clarifies, intensifies, enriches, and makes concrete the original experience, giving it significance and permanence."[86] The pupil should be not merely a passive recipient of the matter taught, for, as is evident to every sensible teacher, it is impossible to determine whether or not a child has assimilated the new material, if he be not called upon to express either by word or action the new knowledge which he has acquired. It must be remembered, however, in connection with this principle as with the law of repetition, that a mere

[86] *Op. cit.*, p. 299.

mechanical reproduction of the statements of the teacher by the pupil will not suffice; this principle calls for self-expression, i. e. the expression of the pupil's own ideas of the subject, in such a way as to give evidence of its assimilation. While the principle of expression is not immediately contained in Herbart's definition of apperception, it is distinctly called for in his "Formal Steps of Method," in which he applies apperception to the process of teaching. At the close of the second step—presentation—as we have pointed out in the preceding chapter of this dissertation, Herbart requires that a review of the matter of the lesson be given by the pupil, which review is not to consist of questions put by the teacher and answered by the pupil, but of a connected and uninterrupted discourse of the pupil himself, for the purpose of showing what he has assimilated of the material presented by the teacher.

Of equal importance with the foregoing principles of teaching is that of sense-activity, which bids the teacher to make constant appeal to the senses of the pupil in imparting new truths, in so far as the subject-matter will permit. It encourages object lessons, especially in the primary grades of school, and urges that wherever possible a subject should be taught objectively. This method of teaching fulfils a double purpose, viz. 1) it is an excellent means of training the senses and developing the child's power of observation, and 2) it gives him a more thorough knowledge of the subject. In order to accomplish this latter purpose, as many of the senses as possible should be exercised upon the object to be studied. The more abundant the percepts experienced by the child the richer will be the concept which he forms, and the more thorough his understanding of the matter of the lesson. Another rendering of this principle of teaching is found in the well-known maxim, "Proceed from the concrete to the abstract." Is not this principle clearly evident in the process of apperception, which requires the teacher to begin the teaching of each new truth by recalling something that is tangible and familiar to the pupil, something which has come within the range of his experience, and to proceed from that to something less familiar and more remote though bearing a close relation to the subject to be taught? Sense-activity is, therefore, a necessary element of apperception, since in many instances it is not possible to connect the new idea with the old ones, and establish the relation of one with the other, without appealing to one or more organs of sense.

From the enumeration of these elements which are involved in the process of apperception, and the list here given is by no means exhaustive, it may readily be seen that apperception is not in itself a single, distinct principle of education, but that it is rather a combination of activities or principles which work simultaneously in bringing about the assimilation of the new material by the pupil. Since an analysis of apperception reveals the presence of these distinct principles of association and recall, repetition, adaptation, expression, sense-activity, etc., are we not justified in asserting the converse of this statement, viz. that wherever we can prove the presence of these elements we there have apperception, if not in all its implications, at least in germ? Wherever, therefore, we find in a teacher's method of instruction the elements noted above, we may justly conclude that his method is in conformity with the principle of apperception and that, other things being equal, the results of his teaching will be a thorough assimilation of the matter taught. In the light of this conclusion, let us examine the work of the Great Educator, whose teachings are set forth in the Gospels, wherein we shall find the idea of apperception in its full import. A careful and thoughtful perusal of these inspired writings will convince the unprejudiced reader beyond the shadow of a doubt, that every principle of value of which our modern pedagogy boasts, is there portrayed and skilfully exemplified in the teachings of our Saviour.

Before, however, examining into the verbal teaching of this Great Master, we shall consider the significance of His life and works from the standpoint of education. Our Divine Saviour, Jesus Christ, was the greatest teacher of all ages and of all countries. During the thirty-three years of His sojourn upon earth, He taught the most sublime doctrines and the most practical lessons of morality that have ever been conceived by the mind of man; and He carried out His work of instruction with such perfection of method, that no teacher of ancient or modern times can be compared with Him from the standard either of skill as a teacher or of the results accomplished by His untiring labors. Though He lived upon earth but a few years and came into direct contact with a comparatively small number of persons, the influence of His marvelous teaching has been felt through every century of the Christian era and has extended to every corner of the globe.

Not the least remarkable feature of the teaching of Christ is the fact that this wide influence was exerted without His having committed to writing so much as one single statement of the vast wealth of doctrine which fell from His sacred lips. Had such a plan ever been conceived by the Divine Mind, it was possibly set aside as impracticable, for, among other reasons which we cannot conjecture, "the world itself would not be able to contain the books that should be written."[87] Neither did He impose upon His disciples, to whose care He committed the deposit of faith which He desired to communicate to mankind, the obligation of writing anything which He had taught them. The fact that the Evangelists have done so, however, does not argue any transgression of His sacred will, for 1) there was no command to abstain from writing, and 2) though the writing of His teaching was not necessary for its transmission, it was nevertheless not contrary to the will of Christ, for the Evangelists wrote under the inspiration of the Holy Ghost. The teaching of the Great Master was accomplished 1) by His life, 2) by His miracles, 3) by His oral instructions, consisting *a*) of His literal discourses, and *b*) of His Parables. We shall attempt to point out the various lessons taught us by these several means, indicating the presence of apperception in each mode of teaching, and in this way prove that Christ was the greatest teacher of all times and of all countries, and that no other man in the history of the world has exerted such a far-reaching influence upon humanity.

The teaching of Christ began with His incarnation and continued up to the last moment of His presence upon earth. By the very act of His assuming human form in the womb of His blessed Mother, our Saviour imparts to us the lessons of obedience, humility, purity, and detachment. The Word became Flesh in order to do the will of His Father, thereby teaching us that He wishes to be served with a religious obedience to all His commandments. By His utter annihilation of Himself, by subjecting Himself to human infirmities, He teaches the necessity and excellence of humility. In the choice of Mary, the purest of virgins, for His Mother, He inculcates the necessity and value of purity; and by His selection of a poor mother, when He might have chosen one of great wealth, He teaches the necessity and value of detachment from all the pleasures and allurements of this world.

87 St. John, XXI, 25.

The same moral virtues are inculcated and the same great lessons taught by the birth of the Divine Teacher. He subjects Himself to the command of an idolatrous prince, permits Himself to remain unknown and to be treated as a stranger by the people, allows Himself to be considered merely as the son of a poor artisan, contents Himself with a manger for His first resting-place, in the society of animals, and silently submits Himself to all the weaknesses of infancy. Can there be any lesson of humility taught more effectively? He who is the Ruler of Heaven and earth becomes the willing victim of the elements, of the circumstances of time and place, and of his own creatures. He also teaches the great lesson of poverty, by being born in a strange country where He lacks all the conveniences afforded by even a humble home, in a lowly cave open to the wind and rain, and having only straw for a pillow. He is surrounded by poverty, His parents, and the shepherds who are sent to Him by the angels, being poor and belonging to a low rank of society. The Master also gives us an example of obedience by carrying out in every detail of His birth the will of His heavenly Father. He is also a model in suffering, both physical and mental. His tender body is exposed to cold, wind, and rain, and to contact with the rude straw; His soul suffers from the rebuffs of His people, the indifference and even the contempt of the inhabitants of Bethlehem, the inconveniences and troubles experienced by Mary and Joseph in their efforts to find a suitable lodging for the Son of God.

The lessons taught us by the Hidden Life of the Master are equally profound and salutary. They are those of obedience, labor, perfection in common actions, recollection, and modesty. By remaining in the Temple with the Doctors, He exhibits the perfection of obedience, for He follows the will of His heavenly Father in spite of the pain He thereby causes His parents, toward whom He always shows great reverence and filial devotion. He also teaches children the obligation of obedience to the call of God, and sets forth to parents the warning that they have no right to hinder their children from following the vocation bestowed upon them by their Heavenly Father. During the long years spent in the seclusion of Nazareth, there is again enforced the lesson of obedience; but this time it is obedience to those inferior to Himself, for, though eminent in virtue, Mary and Joseph were nevertheless His creatures, and did not partake of

the Divine Nature. An example of labor is also given us in the devotedness and assiduity with which the Child and the Youth assists His parents in their daily work. The Saviour of the world spent almost His entire life in manual labor, thus teaching us that "honest hand work is dignified and dignifying. The discipline of bodily toil and struggle, wisely regarded, may exert a wholesome influence on the higher nature, may serve noble purposes, and is fitted, under certain conditions, to form vigorous, high-toned, resolute souls."[88] Moreover, the humble work of the carpenter is performed by Christ with great perfection in every detail, is accompanied by prayer and a spirit of mortification, and constant submission to the will of His Father, from which we learn the perfection that we should strive to attain in our common actions, the merit of manual labor, and the means by which it may be sanctified. There is also afforded us in the Hidden Life an example of modesty and recollection, in the quiet, dignified movements, the gentle tone of voice, the calmness of mien and manner, and the elevation of soul with which the work of the carpenter's Son was accomplished.

Within the few years that elapsed between the Divine Master's farewell to His Blessed Mother and His departure from this world to His heavenly Father, we have a marvellous wealth of lessons taught us by the practice of the most sublime virtue. It would be impossible to give an adequate exposition of these numerous instances, either within the scope of a few pages or in the space of innumerable volumes. We shall merely indicate briefly the various occasions, and it will readily be seen that there is no virtue ever conceived by the human mind which was not practised in an eminent degree of perfection by the Great Teacher of all times during these few years of His public life. He exhibits heroic courage in leaving His Mother to face a world from which He will receive only ingratitude, contempt, and persecution; in fasting and praying for forty days in the desert, and resisting the three-fold temptation of Satan; in driving the buyers and sellers out of the Temple, regardless of the consequences that He might be made to suffer; in rebuking those deserving of reprehension, without respect to the dignity of the offender, not even sparing His own friends and apostles, Peter, James, and John; in working miracles on the Sabbath, realizing that scandal would be taken therefrom by His ene-

[88] Young, *The Christ of History*, p. 38. New York, 1855.

mies; in raising Lazarus to life, though He knows that this action will give His enemies the long-desired pretense for carrying out the wicked designs that they had long plotted against Him. Extraordinary courage is manifested by the Divine Teacher also in His mental sufferings—in His brave endurance of the ingratitude of the lepers, the false accusations heaped upon Him when His enemies called Him an imposter and attributed His power of working miracles to Beelzebub; in His silent submission to the indignities and jeers of the multitude during His Passion; in His bitter anguish suffered in the Garden of Olives, in the realization that His death would be without fruit to so many for whom He sacrificed His life. Courage was also coupled with His fatigue, His poverty, His hunger, His patience, the manifold sufferings of His Passion, all of which were borne without murmur or complaint.

Another characteristic virtue exemplified in the public life of the Great Master was charity. He teaches a remarkable lesson of love and compassion in His constant daily intercourse with all classes of people, in His behavior toward His enemies and toward those who were indifferent to Him, as well as toward His friends and followers. We may recall briefly His great consideration for the multitude who had followed Him to hear His preaching; He realized that they were at a considerable distance from their homes and had listened to His words for many hours, without taking any food. He miraculously supplies nourishment for them in sufficient quantity to satisfy the appetites of all. At another time, after His resurrection, appearing on the shore of the lake early in the morning, He finds His apostles who have labored all night, without taking any fish. To relieve their fatigue and disappointment, the kind Master invites them to breakfast with Him, and leads them to a spot where He has Himself prepared a repast for them. Actuated by charity, He wrought many miracles in order to relieve the suffering and distress of those in affliction—He cured the sick, gave sight to the blind, restored hearing and the power of speech to the deaf and dumb, and even raised the dead to life in order to assuage the grief of the sorrowing relatives. He was a Friend to whom all could turn in affliction without fear of disappointment, for "He went about doing good."[89] In many instances His works of charity were accomplished by a depth of tender-

[89] Acts, X, 38.

ness which is seldom found in human nature, except in the heart of a mother for the little ones whom God has entrusted to her care. Such was, for example, His gentle treatment of sinners, particularly of the woman taken in sin, and Mary Magdalene. In neither case does He reproach the offender, but on the contrary receives both of them kindly, readily accepts their expressions of repentance whether offered by word, deed, or thought, and sends them from His presence forgiven and consoled. The same tenderness is shown in his manner of giving correction, as in the cases of Peter, James and John, Thomas, and even the traitor Judas; in His gentle forbearance toward ignorance, as in His kindly instruction to the disciples on the way to Emmaus; in His solicitude for those in sorrow as instanced in His conduct toward Mary and Martha, and to the holy women of Jerusalem who met Him on His journey to Calvary; in His forgiveness of injuries, as in His prayer for His executioners, and His words of comfort to the good thief, both uttered at a time when a merely human person would have been wholly taken up with his own sufferings. His tender Heart manifested itself in a most remarkable manner also when He wept over Jerusalem, and again when He wept at the grave of Lazarus. Lastly, though many other examples might be cited, we have a most touching picture of the tenderness of the Great Master in His attitude of blessing the little children, imposing His hands upon them, and permitting them great freedom in approaching Him, when His disciples were inclined to forbid them this privilege.

As in the earlier periods of the Master's life, we find also in His public life abundant lessons of obedience, poverty, and humility. His obedience is shown in His great respect for the law, though not strictly bound by its regulations; He visits the Temple at the time enjoined, He sanctifies the Sabbath-day, celebrates the Passover, and even pays honor to the Scribes and Pharisees in His injunction to His apostles: "The Scribes and Pharisees have sitten in the chair of Moses. All things, therefore, whatsoever they shall say to you observe and do."[90] He teaches the most salutary lessons of poverty in that He is often in want of even the necessaries of life, as food and lodging, for which He depends upon the charity of His friends and pious followers. This is seen in His answer to the scribe who expressed himself as desirous of following Christ, to whom He

90 St. Matthew, XXIII, 2, 3.

answered: "The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head."[91] Innumerable instances in His public life give evidence of His humility. He hides His knowledge and virtues in order to avoid the admiration of the people, frequently forbids those whom He cures to make known the miracle He has wrought upon them, and disappears from the crowd when they wish to make Him king.

We find also in this period of the Saviour's life many lessons concerning prayer, mortification, labor and zeal for the glory of God, patience, and simplicity. He often spent whole days, even nights in prayer; He passed forty days in prayer in preparation for His public life, prayed before selecting His apostles, made a most remarkable prayer after His last discourse to them, and devoted three hours to most earnest prayer before beginning His sacred Passion. In these and other instances He teaches the necessity of prayer and shows the qualities that should attend prayer, particularly resignation to the will of God. He also endured fatigues, fasts, and watchings with great submission and profound peace of soul, thereby giving to mankind a lesson of mortification and self-denial. In His untiring labor for the glory of God, He gives an example of the zeal with which we should try to draw souls to the love and service of their Creator. In His meekness and gentleness toward His enemies, His silent endurance of their jeers and insults, and of the sufferings inflicted upon Him during His Passion, He teaches patience in the sufferings, trials, and difficulties of this life. His admirable simplicity is shown in His easy, natural manner toward all those with whom He came in contact; He has no wish to conceal His origin, His past history, His present position, from fear that it might be unfavorable to His reputation and success, He makes no demur when He is spoken of as the carpenter's son; He exhibits no eccentric habits, no singularity in manner, has no particular building in which to assemble those who desire to listen to His discourses; He spoke to all people, the poor as well as the rich, the lowly as well as those of rank, and showed as deep an interest and zeal for the welfare of a single person as for the instruction of the multitude; He used no formal or lofty method of discourse, but spoke naturally, using simple and familiar

[91] St. Matthew, VIII, 20.

language. However, in spite of His simple and unassuming manner, His teaching was delivered in a tone of authority which was neither boastful nor harsh, but which gave force and strength to His words and conveyed an impression which could not be resisted, for "He was teaching them as one having power, and not as the Scribes and Pharisees."[92]

Many other lessons of virtue, besides those cited above, were taught by the life of the Master, e. g. sinlessness, absence of selfishness, compassion for humanity, serenity, the principle of pure and lofty motives governing all His actions. A sufficient number of examples has been given, however, though briefly, to show that the life of Christ from beginning to end was one long series of lessons, incalculable both in quality and in quantity. Moreover, this method of teaching, by action and example, is by far the most powerful and far-reaching in its results, for "oral teaching acts upon the understanding, but example upon the appetitive faculty which is generally far more powerful, but especially and in a particular way upon the innate tendency to imitate."[93] Example, therefore, is the more efficient method in the teaching of moral virtues, since the purpose of the teacher is not primarily to impart knowledge, but to move the will to carry out into action the lessons that have been taught.

Let us pass now to a consideration of the miracles of our Divine Master and the lessons which they inculcate. A miracle, according to the Christian idea, is "an extraordinary effect produced in the material creation, either contrary to the known laws of nature, or beyond the usual course of nature, above the abilities of natural agents, and performed either by God himself, or by His holy angels."[94] The Bible also calls these extraordinary occurrences "signs" and "wonders"; the term sign refers to the ethical end for which Christ performed the miracle, and the term wonder designates the effect of the work, i. e. the astonishment which the action excited in the minds of the eyewitnesses. The miracles wrought by our Divine Master may be divided into four main classes: 1) the deliverance of those possessed by the devil, 2) the miracles wrought upon nature, 3) cures in the literal sense of the word, and 4) the resurrection of the dead.

92 St. Matthew, VIII, 29.
93 Raue, *Christus als Lehrer und Erzieher*, p. 71.
94 Hay, *The Scripture Doctrine of Miracles Displayed*, Vol. I, p. 21. New York.

Viewing the miracles as a whole, two important lessons stand out prominently as flowing directly from these supernatural actions, one of which is doctrinal, the other moral. The doctrinal lesson taught by the miracles of Christ is that of His Divinity and His Messiahship; the moral lesson is that inculcated by His great compassion for suffering and His readiness to relieve all pain, provided the sufferer possessed the proper dispositions of soul. We shall consider these two lessons more in detail.

From the definition of a miracle above cited, we have seen that it is a work which is above the abilities of natural agents, hence it is beyond merely human power. It has never been known that man, even though he be possessed of extraordinary skill and ingenuity, has ever raised the dead to life, or has by a simple word or movement cured the sick, given sight to the blind, calmed the waves, or driven the evil spirit from a body possessed. Hence He who accomplished such wonderful works must be more than human, He must be divine. Furthermore, the prophets of pre-Christian times had foretold concerning the Messiah that He should make the blind to see, the deaf to hear, and the lame to walk, as seen in the writings of Isaias: "Say to the fainthearted: Take courage and fear not; behold your God will bring the revenge of recompense; God Himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free; for waters are broken out in the desert, and streams in the wilderness."[95] Hence it follows that He in whose works this prophecy was fulfilled, must be the promised Messiah. The Divine Master Himself cited these miraculous works as a conclusive proof of His Messiahship. When St. John the Baptist sent his disciples to Christ with the question, "Art thou he that art to come, or look we for another?" the Saviour answered them: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."[96] The doctrinal lesson therefore, of the Divinity and the Messiahship of Christ is established beyond doubt or denial by the miracles wrought by Him.

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95 Isaias, XXXV, 4-6.
96 St. Matthew, XI, 3-5.

The moral lesson taught by the Divine Master in His miracles is equally clear and certain. He did not work any one of His miracles for the mere purpose of satisfying the curiosity of the people or for any other unworthy motive. On the contrary we find Him in several instances refusing to perform a miracle which had been solicited by the people, when the desired miracle would have served an unworthy purpose, or if it would not redound to the glory of God, or the physical or spiritual well-being of man. St. Mark tells us that after the multiplication of the loaves, the Pharisees came to Christ "asking him a sign from heaven, tempting him. And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation."[97] After our Saviour's forty days' fast in the desert, the tempter seeking a proof for His divinity "said to Him: If thou be the Son of God, command that these stones be made bread."[98] The Saviour refused to work the miracle and dismissed the tempter with a rebuke. In the narrative of our Saviour's trial and Passion St. Luke relates that Herod was pleased to receive Christ, "for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing."[99] The Master was unwilling to satisfy the curiosity of this prince, knowing that it would effect no good. On many other occasions the Scribes and Pharisees sought for a sign, but it was not given them, since they had not the dispositions to profit by the Saviour's miracles.

It is evident, then, that the Divine Master wrought His miracles only for worthy motives, always for the cure of man either physically or spiritually, or both, never to the destruction of His creatures. His miracles were, therefore, always a proof of His kindness and His goodness, not merely an exhibition of His power. Two of the miracles recorded in the Gospels seem not in keeping with this statement, but when properly interpreted they are found to be only apparently in opposition to it. They are the destruction of swine by the legion of devils, and the withering of the barren fig tree. In the first of these, Our Saviour wished to show the great force or power from which He had delivered the two demoniacs, and to give a proof

97 St. Mark, VIII, 11-12.
98 St. Matthew, IV, 3.
99 St. Luke, XXIII, 8-9.

of His greater power and kindness; to show His willingness to deliver them from every misfortune which the powers of darkness might bring upon them. In the cursing of the barren fig tree, the Saviour wished to place before the eyes of the Apostles and all future believers a warning lesson concerning the cause of the rejection of the Jews. He desired to show that the mere appearance of piety without true virtue cannot preserve His believers from the like fate.[100] In the great majority of the miracles there was evident a spiritual purpose, for in effecting the cure of the body, Christ ordinarily brought about also the salvation of the soul.

That these two lessons were taught effectively by the miracles of the Master is seen from many passages of the sacred text. Many people followed Him because of the miracles which they had seen Him perform and were led gradually to believe that He was the Messiah, the Son of God. St. John relates the first public miracle which the Saviour wrought, viz. the changing of water into wine at the marriage feast at Cana, and he concludes his recital with these words: "This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him."[101] To St. John also are we indebted for many similar remarks, which testify to the faith of the people roused by the miracles of Christ. In speaking of the pasch of the Jews, when Jesus drove the buyers and sellers from the temple, the evangelist says: "Many believed in his name, seeing his signs which he did."[102] During the conversation of Christ with the Samaritan woman at the well, after He had shown a miraculous knowledge of her previous history, the woman exclaimed: "Sir, I perceive that thou art a prophet."[103] And when her friends, hearing of her remarkable interview with the Master, came to Him to obtain personal evidence of His character they said to the woman: "We now believe, not for thy saying, for we ourselves have heard him and know that this is indeed the Saviour of the world."[104] When a certain ruler, who had besought Our Lord to come and heal his son, was met by the messengers announcing the son's cure, and heard the hour wherein he grew better, he "knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself

100 Raue, *Op. cit.*, p. 196.
101 St. John, II, 11.
102 *Ibid.*, II, 23.
103 *Ibid.*, IV, 19.
104 *Ibid.*, IV, 42.

believed, and his whole house.''[105] St. John concludes his account of the multiplication of the loaves with the following statement: ''Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world.''[106] Also, after relating the miracle of the resurrection of Lazarus, he says: ''Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.''[107]

Turning now to the moral lesson inculcated by the miracles of Christ, which we have above stated as consisting in His great compassion for the suffering and His readiness to relieve all pain, provided the sufferer possessed the proper dispositions of soul, we find also abundant evidence of it in the gospel narrative. His loving Heart was always touched at the sight of misery and sorrow, and when solicited was ready to remove the cause of suffering or grief. The first public miracle of the Master was not called forth by even so serious a cause as suffering or sorrow; in this instance the miracle was wrought in order to relieve the embarrassment of the bridegroom when it was found that the supply of wine had run out. Here was truly an example of the magnificent human heart of Christ, who appreciated the situation and used His divine power so that no untoward circumstances might mar the joy and happiness of the newly married couple or of their guests. In the miraculous draught of fishes, the multiplication of the loaves, and other miracles of the like nature, Christ manifested His consideration for the bodily needs of the people. In the cures effected, whether in the case of leprosy, paralysis, blindness, or other disease, He was always actuated by compassion for the victim himself or sympathy for the friends or relatives of the sufferer who interceded for him. In the raising of the dead to life, it was again sympathy for the relatives of the dead persons that moved Christ to restore them to their home circle. As mentioned previously, there was often a spiritual motive also present in Christ's action; this, however, will be considered more fully in the paragraphs that follow.

From what has been said it will readily be seen that the working of miracles was a most effective method of teaching. Those things which appeal to the senses require less faith,

105 *Ibid.*, IV, 53.
106 *Ibid.*, VI, 14.
107 *Ibid.*, XI, 45.

they work both upon the senses and the understanding, and thus, as it were, force the observer to accept the evidence furnished him by his sight and hearing. This means of teaching was the more necessary to Christ because of the carnal minds of the Jews of that time, who would not readily accept supernatural truths. The use of other means, as oral teaching, require time, attention, and talent, and give in the end only probability. Supernatural truths, which cannot be proved by reason, find in supernatural works their most adequate verification. When a miracle is worked in proof of a truth, there is God; for God alone can work miracles, and what God testifies is infallible truth.[108] By the use of miracles also Christ was better able to reach the minds of all, for the multitude with whom He came in contact was made up of persons of varied capabilities. In thus using the means which is best suited to the capacities of His hearers, is not the Great Teacher acting in accordance with the principles of apperception? In making His teaching concrete, supplying evidence to the senses of the multitude, and thereby reaching the understanding and stimulating belief, was not the All-Wise Teacher setting an example for all times of those principles, to which modern philosophers have given the name of apperception?

The third means of teaching used by the Master was the spoken word. The oral teaching will be treated in separate chapters, but we shall here consider the relation existing between Christ's oral teaching and His miracles. In the first place the miracles wrought by Christ were a clear proof of His divinity, hence they gave authority to His oral teaching. The multitude who were forced by the exhibition of His miraculous power to confess that He was God, who with the blind man were obliged to acknowledge that "from the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind; unless this man were of God he could not do anything,"[109] were willing to accept His teaching as infallible. With more reason than the disciples of Pythagoras could the disciples of Christ silence their adversaries in argument by the all-powerful "ipse dixit." The miracles of Christ, therefore, strengthened His oral teaching. They also in many instances proved the truth of the doctrine

108 Raue, *Op. cit.*, p. 197.
109 St. John, IX, 32-33.

which He taught. After curing the man who had been let down through the roof into the midst of the crowd which surrounded Jesus, He said to the witnesses of the miracle: "That you may know that the Son of man hath power on earth to forgive sins (he saith to the man sick of the palsy), I say to thee, Arise, take up thy bed and go into thy house."[110] Christ also several times wrought miracles on the Sabbath day, in order to prove to the Jews that the law of charity was more important than their law of sabbatical rest, and He answered their objections to His actions by replying: "The Son of man is Lord even of the sabbath. . . . What man shall there be among you that hath one sheep; and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days."[111]

It may be noted further that the miracles of Christ were often accompanied by oral teaching, a fact which shows that the Master's purpose was not only to effect a physical cure but also, as has been stated previously, to further the spiritual welfare of the subject of the miracle as also of the witnesses thereof. In many instances the miracle is accompanied by words of the Saviour regarding the necessity of faith. This fact exemplifies also another statement made in this treatise, viz.: that the Divine Master wrought cures upon those who possessed the proper disposition of soul. Now the most important pre-requisite in the recipient of the miracle was faith, hence it may be said that Christ worked miracles only where He found a certain amount of faith; where there was no faith whatever, He saw no pedagogical reason for working miracles. Frequently, therefore, He questioned the sick man to ascertain the extent of his faith; or rather, since He was possessed of this knowledge before receiving the sick man's reply, He proposed the question in order to afford the man an opportunity of professing his belief, and to impress the witnesses by his answer with the necessity of faith. Thus in curing the blind men, Christ first asked them: "Do you believe that I can do this unto you? They say to him, Yea, Lord. Then He touched their eyes saying, According to your faith, be it done unto

110 St. Luke, V, 24.
111 St. Matthew, XII, 11-12.

you."[112] When the centurion came to Christ and begged the cure of his servant, he exhibited an admirable degree of faith by saying: "Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed." Jesus commended his great faith and rewarded it by granting the desired favor. "Amen, I say to you, I have not found so great faith in Israel. . . . Go, and as thou hast believed so be it done to thee. And the servant was healed at the same hour."[113]

Thus in connection with a large number of the miracles, we find among the accompanying words of the Saviour such expressions as, "Thy faith hath made thee whole,"[114] "All things are possible to him that believeth,"[115] "Thy faith hath made thee safe, go in peace."[116] After calming the tempest in answer to the prayer of His disciples, the Master said to them: "Where is your faith?"[117] When St. Peter walked upon the water to meet Jesus, then became frightened and began to sink, the Master said to him: "O thou of little faith, why didst thou doubt?"[118] All of these examples show that Our Saviour wrought miracles only upon or at the request of those who possessed a certain amount of faith; while other passages can be cited to prove the obverse of this statement, viz.: that Christ did not work miracles for those who exhibited an utter lack of faith. When He came at one time into His own country and taught in the synagogues, the people marvelled at His wisdom, and said to one another: "Is not this the carpenter's son? . . . Whence therefore hath he all these things?" The evangelist, however, concludes this passage with the following words: "And he wrought not many miracles there because of their unbelief."[119]

It was, however, not only lessons concerning the necessity of faith that the Divine Master taught in connection with His miracles. By His words on these occasions He inculcated the practice of numerous other virtues, a few examples of which will suffice to bear out our general statement. After Christ had effected the cure of the ten lepers, only one of whom

112 *Ibid.*, IX, 28–29.
113 St. Matthew, VIII, 8-13.
114 St. Mark, X, 52.
115 St. Mark, IX, 22.
116 St. Luke, VII, 50.
117 St. Luke, VIII, 25.
118 St. Matthew, XIV, 31.
119 St. Matthew, XIII, 58.

returned to give thanks for the favor, Our Saviour profited by this occasion to teach the lesson of gratitude. He said to the leper, "Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger,"[120] for he was a Samaritan. He taught also in connection with this miracle the lesson of obedience to authority, for after cleansing the lepers, He said, "Go, show yourselves to the priest."[121] There was a law among the Jews that the leper who was considered "unclean" was obliged to undergo a purification after his cleansing which often entailed some kind of offering. This was necessary before he might resume his intercourse with other men and be permitted to approach God's sanctuary. When the Scribes and Pharisees brought unto Christ the woman taken in adultery, He miraculously exposed their secret sins by writing with His finger on the ground, then by way of reproach, as well as to teach a lesson of forgiveness, He said to them: "He that is without sin among you, let him first cast a stone at her."[122] After healing the ear of Malchus which had been cut off by St. Peter in the Garden of Gethsemani, the Master rebuked Peter and taught a lesson of forgiveness of injuries, and also of resignation to God's will in these words: "Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?"[123] He also, in connection with His miracles on many occasions, inculcated the lesson of humility, by forbidding those cured to make known the miracles, thus desiring to avoid the applause and admiration of men. "He charged them strictly that no man should know it."[124] "And her parents were astonished whom he charged to tell no man what was done."[125] "And he saith to him: See thou tell no one, but go, shew thyself to the high-priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them."[126]

In many instances the miracles wrought by the Divine Teacher served as a means of illustration for His oral teaching, i. e. He worked a miracle to exemplify His teaching.

120 St. Luke, XVII, 17-18.
121 St. Luke, XVII, 14.
122 St. John, VIII, 6-7.
123 *Ibid.*, XVIII, 11.
124 St. Mark, V. 43.
125 St. Luke, VIII, 56.
126 St. Mark, I, 44.

By the miracle of the multiplication of the loaves, as recounted by St. John, Christ prepared the minds of the multitude for the sublime doctrine of the Holy Eucharist. His almighty power which enabled Him to feed five thousand persons with five barley loaves and two fishes, made it also possible for Him to feed all generations for all future ages with His own body and blood. His discourse on this occasion was strengthened and illustrated by the miracle which preceded it, and was thus brought down to the understanding of the multitude. We have here an excellent example of apperception in the teaching of Christ, but we shall leave a more detailed consideration of this discourse for a subsequent chapter. On another occasion, in order to teach the Jews that God sees and rewards confidence and love rather than outward observances, the Saviour wrought the cure of the centurion's servant, thus showing the Jews that even heathens who manifest a loving trust in God are more worthy of favors than those Jews whose only ambition is to live up to the letter of the law. He said to them: "Many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness."[127] The Master teaches confidence and perseverance in prayer by His cure of the daughter of the woman of Canaan, who, despite the seeming repulses of the Saviour, continued to implore His assistance until the desired favor was granted.[128] Shortly before His sacred Passion Christ raised Lazarus to life and made use of this miracle to teach the consoling doctrine that those who believe in Him shall possess life everlasting. "I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die for ever."[129] After the miraculous draught of fishes granted to the first disciples, the Saviour thereby manifested to them their mission, pointed out that as they had in this instance caught a multitude of fishes, so they would later catch men,—"from henceforth thou shalt catch men."[130]

In all of these instances, the Master uses the miracle as

127 St. Matthew, VIII, 11-12.
128 St. Matthew, XV, 22-28.
129 St. John, XI, 25-26.
130 St. Luke, V. 10.

something concrete for the purpose of imparting to their minds the knowledge of an abstract truth, thus exemplifying a most important principle of apperception. The knowledge reaches the mind through the sense of sight as well as of hearing, and is thereby rendered more impressive. This method "from the concrete to the abstract" is seen in many other of the oral teachings of the Master, when there is no miracle wrought. For example, instead of telling His Apostles that they should strive to acquire humility and simplicity, He placed a little child in their midst and said: "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven."[131] Instead of trying to impress upon them by a simple statement the fact that God takes care of all who trust in Him, the Master taught the lesson of God's providence by saying: "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not you of much more value than they?" . . . "Consider the lilies of the field, how they grow; they labour not, neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these."[132] Again instead of reminding them that He is solicitous for those whom His Father has committed to His care, He said: "I am the good shepherd. The good shepherd giveth his life for his sheep. . . . I know mine and mine know me. . . . Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."[133] Hundreds of these examples might be cited, showing that the Master ordinarily made use of a concrete example in order to teach an abstract truth. This matter will receive more detailed consideration in the next chapter, where we shall examine more carefully the oral teaching of Christ, and endeavor to show that all of the principles of apperception are therein most carefully and abundantly illustrated.

131 St. Matthew, XVIII, 3.
132 St. Matthew, VI, 26-29.
133 St. John, X, 11-16.

CHAPTER IV

APPERCEPTION IN THE TEACHING OF CHRIST
2. IN HIS DISCOURSES

Eloquence is a quality ordinarily ascribed to oral discourse. A man is considered eloquent in proportion to the ability which he possesses to express his thoughts, feelings, or emotions in a forceful and fluent manner so as to impress and convince his audience. Theoretically we agree with this commonly accepted definition, but shall we limit eloquence to the spoken word? Have we not witnessed actions that were far more eloquent than words, that impressed us in a manner far beyond any oral discourse, that taught us lessons whose value infinitely surpassed those which might be formulated by the richest vocabulary combined with the most forceful power of speech which it is possible for man to possess? Of such infinite value were the lessons taught by our Divine Master by means of His life and His miracles, as described in the foregoing chapter. Not satisfied, however, with imparting His sublime teaching by His example, He also made use of oral discourse, and herein has given to all ages the most exalted model of the Christian teacher.

We have seen that apperception entered largely into the teaching of Christ as given by His life and His miracles, and vastly increased its effectiveness. That it also stands out as a prominent feature of His oral discourse, we shall attempt to prove in the following pages of this dissertation. Let us recall briefly the main elements in the process of apperception which must guide the teacher in his work, and then show how the teaching of Christ is in every instance established on this basis. According to Herbart, the teacher must prepare the mind of the pupil for the new idea to be conveyed, by recalling to the foreground of the child's mind the knowledge on this subject or a related subject which the child already possesses. Second, the new matter presented must be related to the ideas already in the mind, and must be explained in the light of these older ideas. It must also treat of that which lies nearest to the experience of the one taught. Third, the new matter must be presented bit by bit, in the proper order and with the

greatest clearness, the amount to be given being measured by the teacher in accordance with the capacity of the pupils.

Turning now to the pages of the Gospels, we shall find these fundamental notions of the process of apperception adequately illustrated in the teaching of Christ. Nearly every utterance that fell from His sacred lips exemplified some one or all of the principles of apperception, consequently it will be impossible in our present treatise to exhaust the material contained in the Gospels. Ample consideration will be given to the more important passages, while others will necessarily have to be passed over with a mere allusion to their pedagogical value.

The first public discourse of any length pronounced by the Great Teacher, as recorded in the Gospel, is the Sermon on the Mount.[134] The minds of His hearers had been previously prepared for this beginning of His preaching by a long series of miracles, which had established the authority of the Teacher and gained the confidence of all who witnessed or heard of these wonderful deeds. In this remarkable utterance Christ began with a pronouncement of the Beatitudes, in which we find a further preparation of the minds of His hearers for the important truths which are to follow. He first proclaimed to them in these Beatitudes the spirit with which they should be animated if they wish to become His followers. All that follows in this Sermon is but an explanation or further development of the fundamental ideas set forth in these eight verses. It may even be said that the whole Christian code is built upon these eight principles as a foundation, hence by the pronouncement of these Beatitudes the minds of those who listened to our Saviour were prepared for all of His subsequent teaching. It is probable, nevertheless, that each of these Beatitudes as uttered, was immediately followed by some words of explanation which have not been recorded by the Evangelists, for the Gospels are not exhaustive treatises comprising all of the words and actions of our Saviour. As Father Coleridge says, "it is not forbidden us to suppose that He added explanations and developments of the doctrines which are summed up in the sentences of His Sermon, which developments have been omitted."[135]

There is evident also in the order of the eight Beatitudes

134 St. Matthew, V, VI, VII. St. Luke, VI, 20-49.
135 Coleridge, *The Public Life of Our Lord*, Vol II, p. 128. London, 1892.

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as uttered by Christ the relation of one to the other and the proper sequence as required by Herbart in his doctrine of apperception. Poverty of spirit is considered by divines to be the foundation of the spiritual life, for only those whose hearts are detached from the goods of this world can hope to attain the heights of Christian perfection. "The law of poverty of spirit," says Maturin, "is the keynote of the spiritual life. It is the first step that the soul must take if it would enter upon the path that leads to the blessings promised by our Lord."[136] "Blessed are the meek" naturally follows the first Beatitude, for, as Saint Ambrose says, "When I have learned contentment in poverty, the next lesson is to govern my heart and temper."[137] The same saint remarks in reference to the third Beatitude, "When you have done thus much, attained both poverty and meekness, remember that you are a sinner, mourn your sins",[138] hence, "Blessed are they that mourn." He continues in regard to the fourth Beatitude, "As soon as I have wept for my sins, I begin to hunger and thirst after righteousness."[139] Thus step by step the Christian striving to reach the heights of sanctity, proceeds in his ascent, and at the completion of each conquest is pronounced by the Master blessed.

There is observed the same relation and gradation in the rewards promised by the Divine Teacher to those who safely mount this ladder of perfection. According to St. Thomas the rewards are arranged in ascending order: "It is more to possess the land of the heavenly kingdom than simply to have it; since we have many things without possessing them firmly and peacefully. Again, it is more to be comforted in the kingdom than to have and possess it, for there are many things the possession of which is accompanied by sorrow. Again, it is more to have one's fill than simply to be comforted, because fulness implies abundance of comfort. And mercy surpasses satiety, for thereby man receives more than he merited or was able to desire. And yet more is it to see God, even as he is a greater man at court who not only dines, but also sees the king's countenance. Lastly, the highest place in the royal palace belongs to the king's son."[140]

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136 Maturin, *Laws of the Spiritual Life*. p. 16. London, 1908.
137 Ambrose, Luc. V, 20. St. Thomas Aquinas, *Catena Aurea*, Vol. I, p. 148.
138 *Ibid.*, p. 150.
139 *Ibid.*, p. 151.
140 St. Thomas Aquinas, *Summa Theologica*, Pt. II, 1st Part, Art. LXIX, Reply Obj. 3.

By this climax, therefore, in both the Beatitudes and their rewards, the minds of the hearers were prepared step by step for each succeeding pronouncement, the several statements at the same time, being so related that they form a unified and connected whole. Was this artistic skill of the Divine Preacher recognized by His hearers, and was the gradation here pointed out observed by them? Perhaps not, but the effect was not thereby diminished. The child in the classroom, trained according to the Herbartian method, does not realize at each step that his mind is being prepared for what is to follow, nor does he understand why the matter is presented in such or such order; the teaching, however, is none the less effective because of this lack of appreciation on the part of the pupil. Apperception is a conscious process on the part of the teacher, but it is an unconscious process as such on the part of the one taught.

Following the Beatitudes, we find in the Sermon on the Mount many illustrations of our Lord's conformity to the rules of apperception. He skilfully adapts His teaching to the capacity of His disciples, employing always such expressions as are most familiar to them, seeking illustrations for His precepts in the objects close at hand, whose significance they could readily appreciate. On a previous occasion He had told His first disciples, Peter and Andrew, that they were to be fishers of men.[141] Being fishermen by trade, they easily understood the meaning of our Lord's words. Now He tells His disciples that they are "the salt of the earth."[142] They know full well the qualities of salt and its uses, hence they readily infer that they must possess the same qualities as salt, and accomplish among the people of the world the results effected by this essential ingredient. They are also, He says, "the light of the world."[143] By this expression He again leads them from the knowledge of the concrete which they already possess to an abstract truth which He presents to them now for the first time. As has been stated in a previous chapter, all teaching which proceeds from the known to the unknown, from the concrete to the abstract, is thereby necessarily in conformity with the rules of apperception.

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141 St. Matthew, IV, 18. St. Mark, I, 17.
142 St. Matthew, V, 13.
143 St. Matthew, V, 14-16.

In the teaching of Christ concerning scandal, "If thy right eye scandalize thee, pluck it out and cast it from thee,"[144] etc., we again have an example of apperception. The disciples valued at their proper worth the eye, hand, foot, and other members of the body. By the force of this passage consequently, they were deeply impressed by the heinousness of scandal, since Christ bade them rather to sacrifice an important member of their body than to lead a neighbor into sin. Our Saviour also expressed in a concrete way His doctrine of patience under injuries and affronts: "If one strike thee on thy right cheek, turn to him also the other,"[145] etc. This passage, according to commentators, is not to be understood in its proper literal sense, for the precept therein contained was not thus practiced by our Lord and His Apostles. The lesson here inculcated is patience in bearing injuries without desire of revenge, hence the passage is to be interpreted according to its improper literal or its figurative sense. The mode of expression used by the Divine Teacher was, in this instance, also used to bring the precept closer to the understanding of His hearers by its concrete setting.

Another presentation in concrete form is that wherein our Lord impresses upon His disciples the trust which we should have in Providence for the necessaries of this life, without anxiety for the morrow. "Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on,"[146] etc. His care for the birds and the lilies is cited as an example of His solicitude for all His creatures, yet the concrete statement is more forcible than would have been this same truth expressed in abstract language. The Creator of the human mind thus exhibited His complete knowledge of its workings and limitations, and the best means of securing a thorough comprehension of His teaching.

Closely following the above passage in this Sermon of our Lord, we find the admonition which He gives concerning rash and hasty judgments: "Why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye,"[147] etc. This is again a concrete way of expressing the general principle that those who are themselves guilty of

144 St. Matthew, V, 29-30; St. Mark, IX, 42-46.
145 St. Matthew, V, 39-41. St. Luke, VI, 29.
146 St. Matthew, VI, 25-34. St. Luke, XII, 22-30.
147 St. Matthew, VII, 3-5; St. Luke, VI, 41-42.

great sin should not be unwilling to forgive a slight sin in others; that man shows greater zeal for God's glory by rooting out grievous sin from his own soul than by attempting to correct the lesser faults of those with whom he comes in contact.

Further illustrations of the principle of apperception in the Sermon on the Mount may be found in the commands of Christ not to distribute spiritual goods to the unworthy,[148] to pray for the favors we desire,[149] to select the secure means of attaining salvation,[150] and to beware of false prophets.[151] This remarkable discourse concludes with a similitude in which the Preacher portrays the benefits accruing to those who receive His teaching and translate into action that which they have heard, and the ruin which would result to those who listened to His sermon, but would fail to live in accordance with its teaching. "Every one therefore that heareth these my words,"[152] etc. In each separate statement of this similitude there is a depth of meaning concealed by the concrete terms house, rock, sand, rain, floods, and winds. The inhabitants of Palestine had first-hand knowledge of the abundant rain which fell annually in their country. The early and heavier rain fell from October to February, while what was known as the later rain occurred in March and April, and consisted of intermittent showers. Hence they could easily understand the danger to a house whose foundation was unstable, how impossible it would be for such a house to withstand the incessant rain and wind of the winter months in Palestine. The transition could readily be made from the realization of this fact to the understanding of the more sublime truth which our Saviour wished to impart, viz. that a man whose faith is strengthened by good deeds is proof against dangers and difficulties, and will attain salvation in spite of all temptations of the world, the flesh, and the devil.

From this brief analysis of the Sermon on the Mount we may justly conclude that the teaching of Christ therein contained is not an incoherent, haphazard accumulation of facts or doctrines, but that on the contrary it bears the stamp of a Master Mind carrying out to perfection the principles of

148 St. Matthew, VII, 6.
149 St. Matthew, VII, 7-11; St. Luke XI, 9-13.
150 St. Matthew, VII, 13-14; St. Luke, XIII, 24.
151 St. Matthew, VII, 15-20.
152 St. Matthew, VII, 24-27; St. Luke, VI, 47-49.

apperception. This Sermon is a specimen of teaching which has no equal in the history of education, it is a perfect exemplification of apperception. It might be further pointed out how each passage above cited as well as all the remainder of the Sermon is a development of the eight Beatitudes which make up the initial verses, and which prepared the minds of the hearers for this solemn discourse; but this relation, as it were, of the body of the sermon to the text preceding it is, we think, sufficiently evident.

It was not only in His formal teaching and in His long discourses, such as the above, that the Divine Teacher exhibited His knowledge and use of the principles of apperception. In His constant intercourse with the people, in His casual remarks to them, in His answers to their questions, there is evident in His every expression a keen appreciation of the previous content of the mind of the person or persons addressed, an adaptability of language to the capacity of the mind of the hearer, a linking of the new idea with the previously acquired apperception mass, and an adjustment of the old ideas in the light of the new. Herbart requires of the teacher, as a means of arriving at the knowledge of the ideas already possessed by the pupils, that he propose a series of questions which will elicit the desired information. This, of course, was not necessary for the Teacher of Teachers. He possessed, as a result of His divinity, a complete knowledge of the minds of His hearers, and the inspired writers affirm this fact frequently in their narratives: "And Jesus seeing their thoughts, said."[153] "And Jesus knowing their thoughts, said to them."[154] "But Jesus seeing the thoughts of their hearts,"[155] etc. "But He seeing their thoughts, said to them."[156] Nevertheless on several occasions, our Saviour made use of questions, not that it was necessary for Him thus to obtain the desired information, but in order to draw from His disciples an avowal of guilt or ignorance, and thus make His teaching more impressive. After the Transfiguration of Christ, which had been witnessed by the chosen three, Peter, James, and John, there arose a dispute among the disciples as to which of them should be the greatest. On this occasion the

153 St. Matthew, IX, 4.
154 St. Matthew, XII, 25.
155 St. Luke, IX, 47.
156 St. Luke, XI, 17.

Saviour, wishing to rebuke their desire for glory and to teach them humility, asked, "What was it that ye disputed among yourselves by the way?"[157] He then continues His admonition without receiving an answer to His question, since, realizing their wrong-doing the disciples "held their peace, for in the way they had disputed among themselves which of them should be the greatest."[158] Again, the two disciples on their way to Emmaus, talking and reasoning about the events of the few preceding days, were joined by Christ, who, desiring to draw from them an expression of their doubts and difficulties in order that He might offer a solution, said to them, "What are these discourses that you hold one with another as you walk, and are sad?"[159] And when Cleophas replies by a further question, "Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?"[160] the Master again feigns ignorance and asks, "What things?"[161] After having obtained from them a statement of the recent happenings and of the difficulties attending their comprehension, He expounded to them the Scriptures so that their faith was restored and strengthened.

In this passage we have also an excellent illustration of the linking of the new ideas with those already possessed by the two disciples. The Master quoted to them the words of the prophets of the Old Testament with which they were thoroughly familiar, and applied these at each step to this Jesus, who had been crucified, proving thereby conclusively that He, in whose person these prophecies were fulfilled, was the promised Messiah. Another example of this principle is found in our Saviour's discourse in the synagogue to the assembled Jews, on which occasion He first reads to them a passage from the book of Isaias whose prophecies were well known to the Jews, and then explains to them how this prophecy of Isaias was fulfilled in Himself.[162]

This principle of linking the old ideas with the new, and the other of adapting the matter taught to the capacity of the pupils, are skilfully carried out in all of the teaching of Christ. He constantly employed the most familiar, common-

157 St. Mark, IX, 32.
158 St. Mark, IX, 33.
159 St. Luke, XXIV, 17.
160 St. Luke, XXIV, 18.
161 St. Luke, XXIV, 19.
162 St. Luke, IV, 17-21.

place objects as a means of imparting the most profound truths, so that, though the truths to be taught were in themselves often very difficult of comprehension, yet they were rendered intelligible to the multitude by the Saviour's use of simple illustrations. Hence we find in His words comparisons based upon such familiar objects as the animals—the sheep, the ox, and the ass; the elements of nature—the cloud, the wind; the product of the field—the tree, the fruit; and such matter-of-fact things as a trumpet, a candle, a cup, a coin, a platter, wine-bottles, etc. These principles are exemplified most strikingly in the parables, which will be considered in a subsequent chapter.

Perhaps the best illustration of the fundamental principle of apperception, viz. the preparation of the mind for the matter to be taught, is to be found in that sublime passage of the fourth Gospel, which contains an account of the miracle of the multiplication of the loaves, folowed by the discourse of our Saviour concerning the bread which He will give for the food of mankind.[163] In the first place, the minds of the people are prepared for the discourse of Our Lord by the miracle which they have witnessed. After they had seen five thousand persons abundantly supplied with food from five barley loaves and two fishes, the multitude exclaimed: "This is of a truth the prophet that is to come into the world."[164] The miracle had effected the recognition of a divine power in this Man who had supplied their needs in a manner hitherto unheard of, and had established His authority as a Teacher. They realized that He, who had accomplished a marvel so sublime and supernatural, could be none other than the Messiah, and the words that would proceed from His lips must be the teachings of God Himself. Attracted by what they had seen and heard of this great Wonder-worker, they followed Him to Capharnaum, made known the circumstances of the miracle to others whom they met, so that on the following day when the Divine Teacher appeared in Capharnaum He found new faces in the assembly, all eager to hear and see the great Prophet. The minds of these newcomers were also prepared for His teaching by the account which they had heard from the witnesses of the miracle, hence all were ready

163 St. John, VI.
164 St. John, VI, 14.

to receive as authoritative the truths which He should impart to them.

Not only were the assembled people prepared in a general way to accept anything that He might teach them; but they were specially prepared, by what had preceded, for this particular discourse. For, besides establishing His authority as Teacher, our Saviour had in the performance of the miracle called to the foreground of consciousness in the minds of His hearers the ideas concerning the materials and processes that were to form the basis of His present teaching. The object of the miracle had been to supply food, the purpose of which food was to sustain the body. With this food a large number of persons were fed; it was sufficient to assuage the hunger of all who had followed Him and listened to His preaching. With the facts of this miracle predominant in their minds, the thoughts of the people could be led on easily to a far more wonderful and powerful Bread which was to be the food of their souls, and with which this Divine Teacher was to nourish countless multitudes of His followers. The discourse was delivered on the day succeeding that of the miracle, in order that the details of the miracle might still be fresh in their minds, and thus the relation existing between the miracle and the doctrine to be set forth would be more easily established. "The discourse was necessary for the intelligence of the miracle, but the miracle was also necessary as the foundation of the discourse."[165]

In keeping with the principles of apperception, the new truth is presented gradually by the Master, bit by bit, so that the minds of His hearers may grasp each phase firmly until enabled to gather all of His statements into a comprehensive whole. Repetition is used as a means of impressing the details upon their consciousness, but it is a repetition which enlivens the mind by its variety of expression and its introduction of a new idea at each step. A gradation is evident in the advance of the teaching from the simple to the complex, from what is less difficult of belief to what is more difficult, thus the Great Teacher at each step taxes more and more their faith as well as their understanding. From the material and corruptible bread which they have seen multiplied, and by which they

165 Coleridge, *The Training of the Apostles*, Part IV, p. 174.

have been fed, He directs their thoughts to a more powerful Bread from Heaven, which perisheth not, which endureth to life everlasting, and which the Son of Man will give them. "Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you."[166] Upon their question as to how they are to "labour" for this Bread, our Saviour requires of them faith. "This is the work of God, that you believe in him whom he hath sent."[167] A further advance is made in the teaching when Christ announces that He is this Bread from Heaven.[168] Their understanding and faith are taxed still more when Christ proclaims the necessity of eating this Bread which came down from Heaven.[169] The climax in this discourse is reached when the Divine Teacher puts their faith to the most severe test by stating that this Bread which is to be eaten is His flesh. "The bread that I will give is my flesh, for the life of the world."[170] When the Jews object to this statement and express their doubt as to how this giving of His flesh as food can be accomplished, the Saviour but repeats the assertion and introduces a further idea, still more difficult of acceptation: "Amen, amen, I say unto you; Except you eat the flesh of the Son of man, and drink his blood you shall not have life in you."[171] The further notion is here put forward that they must not only eat His flesh but also drink His blood. To emphasize and make this statement more impressive, our Saviour next puts this same thought in an affirmative form, hence we again have a repetition in a varied form of expression: "He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up in the last day."[172] Another advance is made in the next repetition, in which Christ promises to those who partake of His flesh and blood, not only everlasting life but continual abidance with Him: "He that eateth my flesh and drinketh my blood, abideth in me and I in him."[173]

The Jews find this new doctrine very difficult of comprehension; and in the course of the Saviour's teaching, hearing

166 St. John, VI, 27.
167 *Ibid.*, VI, 29.
168 *Ibid.*, VI, 35, 48.
169 *Ibid.*, VI, 50, 51.
170 *Ibid.*, VI, 52.
171 *Ibid.*, VI, 54.
172 *Ibid.*, VI, 55.
173 St. John, VI, 57.

of a "bread from heaven," they connect this expression with the manna which had been sent from heaven as food to the Israelites, their forefathers, during their journey through the desert. This opportunity is made use of by the Divine Teacher to lead them from a knowledge of the manna of which they had heard and read to an understanding of the facts concerning the true bread from heaven which His Father will give them. He traces for them the resemblances between the manna and the bread with which they had been nourished on the day preceding this discourse, showing that the effects of both are but temporary. Both are "the meat that perisheth." He then points out the difference between these two and the "true bread from heaven," in that the latter will secure for those who partake of it life eternal: "Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever."[174]

The Divine Teacher does not on this occasion portray the topic of this discourse in all its bearings, i. e. in relation with other truths which have been throughout the history of the Christian religion inseparably united with the doctrine of the Holy Eucharist. Here again, by this very omission, His action is perfectly in agreement with the principles of apperception, which require that the amount of new matter should be proportioned to the capacity of the pupils, and that no new idea should be presented which would be at the moment of presentation, beyond the understanding of the pupils. There is necessarily implied in our Saviour's words the sublime doctrine of the Redemption, the idea of His Passion, and the Supreme Sacrifice which He was to make in order that His flesh might become their food. There is also inseparably connected with the substance of this discourse the doctrine of Transubstantiation, but these supernatural truths would have been incomprehensible to the Jews at this time, hence the Divine Teacher refrained from calling their attention to what was, as yet, beyond their understanding. The revelation of these great truths was reserved for a later period and for the ears of the chosen disciples, to be communicated by them to the multitude, when the light of the Holy Spirit would have enabled them to realize their significance.

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174 *Ibid.*, VI. 59.

In a consideration of His last discourse to His Apostles, we find equally abundant evidence of the principles of apperception governing this as all the other teachings of the Great Master. The sublime exhortations contained therein were uttered for the purpose of preparing their minds for the events soon to follow, and impressing them with the necessity of living in constant conformity with the truths which they have learned from Him during their years of training. Now that His visible sojourn among them is drawing to a close, the Divine Teacher seeks in His farewell address to bring together the salient points of all His discourses in a concise and forceful form, so that they may be better retained in the memory of His auditors after His departure. This result is also effected by the Herbartian teacher, who at the conclusion of a lesson summarizes the principal elements of the newly taught matter, in order that they may stand out clearly in the minds of the pupils as a central point, toward which all the remaining facts mentioned in the course of the lesson converge.

The introductory words of this last discourse express a twofold idea, namely, the approaching departure of Jesus, and the precept of charity, which He wishes to impress upon their minds before His departure.[175] By allusion to His coming separation from His Apostles, the Divine Teacher sought to render their minds tender and susceptible, so that they might the more readily receive the exhortation which was to follow, shut it up in their hearts, and treasure it as a last request of their Lord and Master.[176] After this preparation of their minds and hearts, Christ began the discourse proper. Finding the Apostles disturbed by the announcement of His departure from them, He first sought to calm their fears and restore the tranquillity of their souls. In the same way would the Herbartian teacher attempt to dispel the difficulties attending the comprehension of a truth which he had proposed to his pupils. Our Lord tells them not to be troubled at His departure,[177] and in order to inspire them with confidence in Himself, He immediately sets forth the benefits which will accrue to them as a result of His going:—He goes to prepare

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175 St. John, XIII, 33-35.
176 Hengstenberg, *Commentary on St. John*, Vol. II, p. 171.
177 St. John, XIV, 1.

places for them;[178] they have in Him a certain way to heaven, for union with Christ is an assured preparation for eternal life;[179] with His departure His work will not cease, for in His power they will be enabled to do greater works;[180] He will send them another intercessor;[181] His separation from them will be only for a short time;[182] the Holy Spirit will enable them to understand His doctrine;[183] and His peace will be with them during His absence.[184] Thus did the loving Master seek to allay their fears, and after this enumeration of the advantages of His departure, He repeated His soothing words, "Let not your heart be troubled, nor let it be afraid." He had been interrupted by questions from Thomas, Philip, and Judas and had dispelled each one's difficulty by an appropriate answer before resuming the trend of his discourse. This method of procedure also exhibits the Herbartian principle which requires that the matter taught be presented bit by bit, and that each truth be clearly understood by the pupil before the next is introduced.

The theme or the main scope of the whole discourse is then stated in the words: "I am the true vine, and My Father is the husbandman."[185] From this statement, as from a tiny seed whence issues the essence that subsequently develops into a vast forest, proceeds the marvellous wealth of doctrine which has come down through the ages in all its pristine strength and grandeur, and has spread its all-embracing influence over the entire world. The Divine Master casts His teaching in the form of an allegory, that effective concrete setting which serves as a frame-work for His sublime truths, and which after His example has been used by countless numbers of teachers including Herbart himself. Under the figures of the vine, the husbandman, the branches, and the fruit, He portrays to His disciples the relations existing between Himself, His Father in heaven, and themselves, who have been chosen to continue His work of bringing souls to the knowledge and practice of His doctrine. In His picture of the dependence of the branches upon the vine, they readily recognize the close union that

178 *Ibid.*, XIV., 2-3.
179 St. John. XIV. 4-11.
180 *Ibid.*, XIV, 12-14.
181 *Ibid.*, XIV, 15-17.
182 *Ibid.*, XIV, 18-24.
183 *Ibid.*, XIV, 25-26.
184 *Ibid.*, XIV, 27-28.
185 *Ibid.*, XV, 1.

must exist between themselves and their Head, whence only they can receive the strength and unction necessary for the successful accomplishment of their allotted task.[186] In His exhortations to mutual love they see the necessary interdependence of the branches, for all must unite to promote the entire growth; only by the co-operation of all the workers can the desired result be attained.[187] The fruit of the union between the vine and the branches, which is the sanctification of souls, can scarcely be gleaned without some difficulty, hence the Divine Teacher warns His disciples of the obstacles with which they will meet in the exercise of their ministry. They will have to brave hatred and persecution, because of their attachment to their Master, because they must be like to Him, and because they must teach His doctrine.[188] He bids them have courage under persecution, and exhorts them most earnestly to maintain the proper attitude in their relations with the world,[189] for a lack of firmness or the least approach to a compromise would be fatal to the noble cause which they represent.

Having thus portrayed to His Apostles, by means of an allegory, a vivid picture of the relations that must exist between His Father in heaven—the husbandman, Himself—the vine, and His disciples—the branches, the Divine Teacher returns to His specific theme, i. e., His farewell to those whom He has been preparing to carry on His work. Realizing fully the capacity of the minds and hearts of His hearers, He skilfully refrains from imposing upon them a burden, useless at this time and which they are as yet unable to bear. "I have yet many things to say to you: but you cannot bear them now."[190] The large, fundamental truths were sufficient for them at the time, the details concerning the establishment and organization of His Church would be furnished them at a later date. It is not necessarily implied by these words that the Apostles were not able to comprehend more, but the wise Teacher knew how to divide the material which He wished to present, in order that time be given for the proper assimilation of these important doctrines and precepts.[191] His words of

186 *Ibid.*, XV, 1-11.
187 *Ibid.*, XV, 12-17.
188 Calmes, *L'Evangile selon St. Jean*, p. 401.
189 St. John, XV, 18–XVI, 11.
190 St. John XVI, 12.
191 Hengstenberg, *Op. cit.*, vol. II, p. 284.

farewell are accompanied by another promise of the Holy Spirit who is to descend upon them and teach them all truth. The mission of this Holy Spirit is to continue the teaching begun by the Master Himself, rather to explain and make clear to their understanding the truths already presented than to add new matter to the body of doctrine previously given. The loving Master, intensely solicitous for the future welfare of His disciples, assures them that they can depend implicitly upon the teaching to be imparted by the Spirit of truth who "shall not speak of himself; but what things soever he shall hear," (i. e., by divine inspiration), "he shall speak."[192] With tender words He consoles them in their sorrow, occasioned by His departure, and promises that they will again see Him after "a little while" when their "sorrow shall be turned into joy."[193] Another concrete illustration is then used to assure His hearers that deepest sorrow is often followed by highest joy, and that such will be their experience upon His return.[194]

This discourse is followed by a prayer in which the Divine Master exhibits the great love and solicitude of His Sacred Heart for those who have been entrusted to His care by His Heavenly Father. Before quitting this world, He gives to His Father an account of His mission, of the sheep committed to His care, only one of whom has perished; and He asks the Father to preserve them in unity, to strengthen them against temptation, and to confirm them in truth.[195] Being a prudent Teacher He does not desire that all difficulties be removed from their pathway or that they themselves be transferred to a region beyond the reach of danger, for He it was Who inspired St. James to write, "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him";[196] and also St. Luke to say that "through many tribulations we must enter the kingdom of God."[197] He asks His Heavenly Father, as He had taught them to ask for themselves in the Pater Noster, that they might be kept from evil. The prayer concludes with the petition that His disciples may one day all be reunited with Him in His heavenly kingdom.

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192 St. John, XVI, 13.
193 St. John, XVI, 17-20.
194 St. John, XVI, 21-22.
195 St. John, XVII, 12-21.
196 St. James, The Catholic Epistle, I, 12.
197 St. Luke, Acts, XIV, 21.

In this prayer, as also in the entire discourse which precedes it, we have therefore found exemplified the essential elements in the Herbartian principle of apperception. We have pointed them out step by step, and noted with what skill the Divine Master prepared the minds of His hearers for the new idea or new lesson to be conveyed, carefully linked the new matter with the ideas already in the mind, and presented the material in the proper order and quantity for its thorough assimilation. This was noted likewise in the Sermon on the Mount, and in the discourse of Christ delivered after the miracle of the multiplication of the loaves. A sufficient number of citations have been made to warrant the statement that the teaching of Christ manifests in every stage of its process a perfect agreement with the requirements of apperception, and that no other teacher, including Herbart himself, has so skilfully exemplified the principle as the Teacher of Teachers, whose incomparable doctrines will be heard throughout the world to the end of time.

CHAPTER V

APPERCEPTION IN THE TEACHING OF CHRIST

3. HIS REFERENCES TO THE OLD TESTAMENT

Since most of the discourses of the Divine Teacher were addressed to the Jewish people, it is not surprising to find in them frequent references to the pages of the Old Testament. That people, favored by God from earliest times, chosen by Him in the days of Abraham as the race that was to live under His particular guidance and from which His Divine Son was to be born in time, was naturally the first to which the Saviour revealed Himself and set forth the truths of the religion He had come to promulgate. The Old Testament was to the Jews of the time of Christ the Book of Books, the Book par excellence. They cherished it as a sacred work, written by the human authors under the inspiration of God, hence bearing for them a message from the Ruler of heaven and earth. Besides containing the history of their ancestors back through remote ages, it was held in great veneration as their book of laws embracing regulations that pertained to all the circumstances of their lives, and from which they could draw counsel in doubt, consolation in sorrows and trials, and an assurance of redemption through the merits of the promised Messiah.

By reason, therefore, of their love for the Old Testament and their familiarity with its contents, Christ in His discourses to the Jewish people used this sacred text as a common meeting ground, as a basis upon which He established the new truths which He wished to communicate to them. A quotation from its pages was sufficient to bring to the foreground of consciousness in the minds of His hearers the desired apperception mass to which the new idea might readily attach itself. Hence a reference to the Old Testament served as a preparation of the mind for the lesson or the truth to be expounded. A further reason for our Saviour's use of the Old Testament might be found in His desire to establish in the minds of His hearers the connection existing between the Old Law which was about to be abrogated, and the New Law which it was His mission to proclaim. The ordinances of the

Old Law were not to be nullified, but to be transformed and perfected, as is seen from the words of the Messiah Himself: "Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil."[198] Both of these reasons for the use of the Old Testament in His discourses combine within themselves the idea of apperception, and serve as an illustration of the skill with which the Divine Teacher employed this fundamental principle of teaching.

The Old Testament references used by Christ are found principally in His explanation of the perfection to which the Old Law was to be brought, in His denunciation of the Scribes and Pharisees, in the proofs of His Messiahship, in His predictions of the end of the world, and in His foretelling of His Passion. These several passages will be treated in the order indicated. In the Sermon on the Mount, the Master makes reference to several of the commandments of the Old Law, states that they are still binding on the consciences of men, but that henceforth more than the mere letter of the law is to be required of them. When He said to the multitude with His tone of authority, "You have heard that it was said to them of old: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment,"[199] they were carried back in spirit to that terrifying scene on Mount Sinai, when the Lord appeared to the chosen people amid thunder and lightning, fire and smoke, and the re-echoing sound of the trumpet, proclaiming to them the Decalogue by which their lives were to be regulated. Their minds were impressed with the remembrance of the terror of the Israelites on that occasion, the solemnity of the appearance of God, and the mighty import of the commands imposed upon them. The recollection of these circumstances prepares the minds of Christ's listeners for the new and more perfect law which He s about to communicate to them, and they are made ready to accept it as a revelation of the same Divine authority. The Master then presents the new idea which inculcates a higher type of forbearance with the neighbor than that of refraining from taking his life. "But I say to you, that whosoever is angry with his brother shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council. And who-

198 St. Matthew, V, 17.
199 *Ibid.*, V. 21.

soever shall say, Thou fool, shall be in danger of hell fire."[200] He gives several other admonitions setting forth the necessity of reconciliation with one's neighbor. In the same manner He recalls to their minds the sixth commandment: "You have heard that it was said to them of old: Thou shalt not commit adultery,"[201] then He proceeds to expound to their expectant minds a more perfect doctrine of purity of life. He reminded them that the Old Law permitted of a bill of divorce, "And it hath been said, Whoever shall put away his wife, let him give her a bill of divorce."[202] Immediately, however, He presents to them the doctrine of the indissolubility of marriage, which is more fully reproduced by St. Mark than by St. Matthew.[203]

The next point referred to by the Master in this discourse is the obligation of keeping one's oath, "Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all,"[204] etc. Here again He inculcates adherence to the Old Law, and offers for the consideration of His hearers and the subsequent adoption by them a more exalted habit of speech from which swearing should be excluded. He then recalls the law of justice practiced by the Jews, "You have heard that it hath been said, An eye for an eye, and a tooth for a tooth,"[205] and while the minds of His hearers are busied with this familiar custom of revenge, He presents the doctrine of mercy and forgiveness as a substitute, "But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other,"[206] etc. This is followed by the precept of love in the Old Law, "You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy,"[207] and the Master again offers a more perfect type of love which He desires to see practised by His followers, "But I say to you, Love your enemies; do good to them that hate you: and pray for them that persecute and calumniate you,"[208] etc.

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200 *Ibid.*, V. 22.
201 *Ibid.*, V. 27.
202 *Ibid.*, V. 31.
203 St. Matthew, V, 32; St. Mark, X, 4-12.
204 St. Matthew, V, 33-37.
205 *Ibid.*, V. 38.
206 *Ibid.*, V, 39-42.
207 *Ibid.*, V, 43.
208 *Ibid.*, V. 44-48.

St. Matthew and St. Mark recount another instance in which Christ uses the commandments of the Old Law as a basis for a more sublime doctrine of perfection. A young man appears before the Master and asks what he should do to receive life everlasting. The Saviour answers: "Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honor thy father and mother."[209] When the young man shows a complete knowledge and understanding of these precepts by his reply, "All these things I have observed from my youth,"[210] the Master offers for his consideration and acceptance the opportunity for higher things. "One thing is wanting unto thee: go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."[211] The dominant thought in all these citations is that the precepts of the Old Law are still in force and will always be the basis of morality, but that a higher and more perfect body of principles is to be the guide of the faithful followers of the Messiah. Apperception is clearly evident throughout, in that the minds of the hearers are prepared by the references to the Old Testament, and that the matter of the new lesson is adapted to their apperception masses and presented in such a way as to secure the assimilation of the new material.

In His explanation of the Sabbath and its observance, the Master follows the same method of procedure. The Pharisees, who pride themselves on the exact fulfilment of the law, at one time complain to Christ that His disciples by plucking corn on the Sabbath do that which is not lawful. The Master replies by citing to them instances from the Old Testament in which David and the priests of the temple deviated from the strict letter of the law in cases of necessity and were without blame, and then He manifests His divinity by the *a fortiori* argument, that if David and the priests were justified in their actions, how much more was He authorized to permit His disciples to pluck corn on the Sabbath, when it was necessary to assuage their hunger. "For the Son of Man is Lord also of the Sabbath."[212]

209 St. Mark, X, 19.
210 St. Mark, X, 20.
211 St. Mark, X, 21; St. Matthew, XIX, 17-21.
212 St. Matthew, XII, 1-8; St. Luke, VI, 1-5.

In John was another instance of the Master's use of the Old Testament to justify the performance of certain works on the Sabbath. Our Saviour here reminds the Jews of the law of Moses which required circumcision on the eighth day after the birth of an infant and that it was lawful to circumcise on the Sabbath in order that this precept might not be broken. The Jews were familiar with this practice and could therefore easily be led to see, unless blinded by passion, the conclusion which the Master drew from it. "If a man receive circumcision on the Sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the Sabbath day?"[1] St. Chrysostom comments from this saying of the Master that circumcision was a partial recovering[2] and St. Augustine adds that the man spoken of by Christ was healed that he might be whole in body, and so believe, that he might be whole in mind,[3] hence the "whole man" was healed. As has been stated in a previous chapter of this dissertation, the Saviour usually performed miracles for those who manifested faith in His power and divinity or He gave the afflicted one, with the resurrection of hearts, faith in Him who cured him. In both of these instances pertaining to the Sabbath, the Master links the new law with the apperception masses of His hearers and provides for ready assimilation.

In His denunciation of the Scribes and Pharisees, Christ sometimes impressed upon the minds of His hearers a realization of the dignity of His person by recalling several notable characters of the Old Testament. The members of these sects, who were among the multitude asked for a sign as a proof of the Master's authority. He answered them: "An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights."[4] He then rebukes these hypocrites by reminding them how the people of Nineve did penance at the preaching of Jonas while they refuse to hear Him who is greater than Jonas. He also states that the "queen of the

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[1] St. John VII, 22
[2] St. Thomas Aquinas Vol VI, pp 344-345
[3] St. Matthew XII, 11-41

south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon and behold a greater than Solomon here."[216] At these utterances His hearers conjure up a vivid picture of the authority of Jonas and the extraordinary wisdom of Solomon as portrayed by the pages of the Old Testament, and by comparison are led to realize the power and greatness of the Divine Teacher.

Another question of the Scribes and Pharisees was met with a similar reply from the Saviour. His usual manner of dealing with these hypocritical sects was to silence their murmurs by means of texts from the Old Testament and thereby show them how they, who boasted of their strict observance of the law, frequently misinterpreted or misapplied its sacred words. On this occasion they were again complaining of the disciples of Christ and asked, "Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands?"[217] They referred to the practice common among the Jews of washing their hands before eating, and they had noted in this instance that the disciples had not conformed to the tradition of the ancients. Our Saviour answered them with the words: "Well did Isaias prophesy of you hypocrites, as it is written: This people honoreth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men."[218] This text was no doubt familiar to the Scribes and Pharisees who were learned in the Scriptures, but they had, up to this time, probably misinterpreted these words of the prophet, or had not at least applied them to themselves. The Saviour now establishes the connection for them, and leads them from the knowledge of the text to its proper understanding and application. Herein is evident the use of apperception—the careful advance from the known to the related unknown. Had these sects profited by the many lessons thus given them, they would have seen the error of their ways and come to a realization of the divinity of Christ and of His doctrine.

The testimony given by Christ of His Messiahship consisted

216 St. Matthew, XII, 42; St. Luke, XVI, 31-32.
217 St. Mark, VII, 5.
218 *Ibid.*, VII, 6-7.

principally in His actions. Scores of prophecies had been uttered by the seers of old concerning the birth, life, deeds, passion, and death of the Messiah. In fulfilling these prophecies in His own person, the Master proved conclusively that He was the promised Messiah. On several occasions, however, He added verbal testimony to His teaching, by quoting the prophecies that concerned the Messiah, and then leading His hearers to draw the desired conclusion by enabling them to establish the connection between the prophecies and His fulfilment of them. Again we have in these instances an example of the gradual advance from the known to the related unknown; the Jews were familiar with the prophecies, they were now to recognize the fulfilment. St. Matthew relates how St. John the Baptist sent two of his disciples to Christ with the question: "Art thou he that art to come, or look we for another?"[219] Instead of giving a direct answer to their query the Master replied, "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."[220] It had been foretold by Isaias that the Messiah would accomplish these wonderful works, hence this answer of the Divine Teacher was far more forceful in convincing them of His identity than would have been a simple affirmative. It involves the principle of self-activity coupled with apperception by which the teacher leads the pupil to acquire knowledge for himself rather than impart to him the direct information. It also appeals to the senses and thereby makes the impression more vivid and lasting. When these disciples had left the presence of the Master, Christ established the identity of St. John the Baptist, as the precursor of the Messiah, by another quotation from the Old Testament, saying to the multitudes who stood about: "This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee."[221]

A similar instance of Our Saviour's use of prophecy to prove His Messiahship is recorded by St. Luke. When teaching at Nazareth the Master read to the multitude in the synagogue a passage from the book of Isaias: "The Spirit of

219 St. Matthew, XI, 3.
220 *Ibid.*, XI, 4-5.
221 *Ibid.*, XI, 10.

the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."[222] He then closed the book, restored it to the minister and while the eyes of the expectant multitude were riveted upon Him, He uttered the brief but convincing statement: "This day is fulfilled this scripture in your ears."[223] By means of the prophecy which was previously known to the multitude, the hearers were led by the Master to its correct application in His own person, a step in the process of the complete comprehension of the text, which they had hitherto been unable to take by their own unaided efforts.

Another allusion made by Christ to the prophecies of the Old Testament is related by all three of the Synoptists. It is preceded in all three accounts by the parable of the husbandmen, in which a certain man having planted a vineyard, let it out to husbandmen and then went into a far country. When the time of the fruits drew nigh he sent his servants to the husbandmen to receive the fruits of the vineyard. After two deputations of his servants had been either killed or ill-treated by the husbandmen, the master sent his son who met with a like fate. The conclusion of the parable, which was either given by the Divine Teacher Himself, as narrated by St. Mark and St. Luke, or elicted from the chief priests and ancients of the people, as stated by St. Matthew, was that the lord of the vineyard would destroy the husbandmen and give the vineyard to others who would render him the fruit in due season. This entire parable is used by our Saviour as a basis for the correct understanding of the prophecy which He is about to cite. The apperception masses of the multitude hereby called to the foreground of their consciousness, enable them readily to make the transition from the son of the parable to the Son of God who is addressing them. When their minds are thus prepared, Christ continues: "Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord has this been done; and it is wonderful in our eyes.

222 St. Luke, IV, 18-19.
223 *Ibid.*, IV, 21.

Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof."[224] All three Synoptists conclude their accounts with the assurance that the chief priests and Pharisees "knew that he spoke of them." They must, therefore, have understood that Christ professed Himself to be the Messiah, "the stone which the builders rejected," spoken of by the Psalmist.

In connection with the testimony of Christ to His Messiahship we may cite another example of His use of the Old Testament to corroborate His statements. The incident is related by St. John. Our Lord on this occasion said to the people: "I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life."[225] Upon hearing this the Pharisees murmured, saying "Thou givest testimony of Thyself: Thy testimony is not true." The Saviour answered: "Although I give testimony of myself, my testimony is true. . . . And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself: and the Father that sent me giveth testimony of me."[226] By this reference to the Old Law the Pharisees, who were well acquainted with the precept and its practice could no longer refuse to accept His testimony, but evaded acknowledging it by questioning Christ further concerning His Father.

In the early part of Our Lord's ministry, after He had selected the twelve Apostles who were to assist Him in spreading His doctrine, the Master invested them with the power of working miracles, and gave them minute directions for their conduct upon their journeys. Their salutation upon entering a house should be "Peace be to this house." It was to be supposed that they would not meet with the same reception everywhere, hence our Lord prepared them for the opposition with which they would be confronted. "And if that house be worthy," He said, "your peace shall come upon it; but if it be not worthy your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet."[227]

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227 St. Matthew, X, 12-14.
224 St. Matthew, XXI, 33-45; St. Mark, XII, 1-11; St. Luke, XX, 9-19.
225 St. John, VIII, 12.
226 *Ibid.*, VIII, 14-18.

Then in order to impress upon them the heavy guilt of those who refuse to accept His doctrine and the punishment that will befall them, the Master recalls to their minds the fate of Sodom and Gomorrha in the days of Abraham and Lot, and says, "Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."[228] At the mention of these names a clear vision of those burning cities must have loomed up before the imagination of His hearers, and with this apperception mass the new idea of the fate of those who would reject Christ's messengers could be readily linked.

Similar occasions of disaster to those who transgressed the law of God were employed by Christ in His description of the end of the world and of the last judgment. After a long discourse on the signs that would precede this dreaded day, He warned His hearers against its sudden appearance, and man's ignorance of the time of its occurrence. "But of that day and hour no one knoweth, no not the angels of heaven, but the Father alone."[229] He then recalls to their minds the unpreparedness of the people at the time of the Deluge, likewise on the day of the destruction of Sodom, and how death surprised them in the midst of their various occupations of feasting, marrying, buying, and selling. He cautions them not to delay in following the call of the Son of Man on that day, lest they meet with the fate of Lot's wife, who was destroyed for looking back upon the burning city.[230] No more terrifying pictures could have been presented to the imaginations of the Jews than these scenes of panic and confusion, bringing death to all without exception. The transition was easily made from these occurrences to that "dread day" of whose approach no one may know.

Another striking example of apperception secured by means of reference to the Old Testament may be found in the discourse of Christ which followed the miracle of the multiplication of the loaves, as recorded by St. John. This discourse, which abounds in illustrations of apperception, has been treated at length in a previous chapter of this dissertation, but only a mere allusion was made there to this particular

228 St. Matthew, X, 15.
229 *Ibid.*, XXIV, 36.
230 St. Matthew, XXIV, 37-39; St. Luke, XVII, 26-32.

passage of the discourse which recalls a memorable portion of Jewish history. The miracle had been wrought by our Lord on the day preceding this discourse, and when the Jews on the day after the miracle sought out the Master, He attributed their search for Him to the fact of their having eaten of the loaves. He made use of this occasion to prepare their minds for the institution of the Blessed Sacrament by saying to them: "Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you."[231] This brought to the minds of the Jews the bread from heaven which their Fathers ate in the desert, but the Master wishing to show them the difference between their food in the desert and the bread to which He referred, said to them: "Amen, amen, I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world."[232] A little later in distinguishing between the effects of the two, He continued: "Your fathers did eat manna and are dead, . . . he that eateth this bread, shall live for ever."[233] The fact of the daily appearance of the manna during the early history of the Jews was learned by their descendants, not only from the text of the inspired writings, but was without doubt a sacred tradition among them, and was recounted to their children at the fireside as soon as their minds were capable of understanding. The very mention of the name at any time would, therefore, call forth a vast apperception mass, beginning with the idea of the departure of the Jews from Egypt and ending only with the comforting remembrance of their settlement in the Promised Land. The outstanding group of ideas in this apperception mass would be the long and weary years of the march through the desert, during which time they were daily supplied with this miraculous food. The new idea now linked with this mass by the words of the Saviour was that, though the manna sustained the life of the weary travelers during their sojourn, its effect was nevertheless merely temporary, while the bread of which He was speaking would bring them to life everlasting.

In the predictions of His Sacred Passion, our Saviour made

231 St. John, VI, 27.
232 *Ibid.*, VI, 32-33.
233 *Ibid.*, VI, 49-59.

various references to passages of the Old Testament. It would seem that the Master had a three-fold purpose in thus recalling to the minds of His hearers the prophecies concerning the details of the suffering and ignominy that should be heaped upon the Messiah. First, in order that the people might recognize that He was the Messiah when they should see Him suffer all those things that had been foretold of the Messiah by the seers of old. Second, to sustain and strengthen the faith of those who already looked upon Him as the Messiah, so that when these things should come to pass they might not be scandalized in Him. They would then be prepared to accept His sufferings and death as a necessary consequence of His Messiahship. Third, as St. Cyril explains in his commentary on the Gospels, "to convince them that He foreknew His Passion, and of his own accord came to it."[234] These latter two purposes were exemplified in the words which Christ spoke to His Apostles immediately after the Last Supper. As they left the supper-room to proceed to Mount Olivet, the Master said to them: "All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed."[235] The Apostles were acquainted with this prophecy of Zacharias, but now for the first time they were enabled to realize their application to the Master whom they have learned to know and love.

Another prediction of Christ's Passion is recounted by St. Luke, which was made by the Saviour only to the chosen twelve. Taking them apart He said to them: "Behold, we go up to Jersualem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: And after they have scourged him, they will put him to death; and the third day he shall rise again."[236] The Apostles, despite their knowledge of these prophecies concerning the Messiah, and their conviction that this Messiah was no other than the Master whose cause they had espoused, had evidently never before connected these things with the person of Christ. The Master in recalling these prophecies to their minds on this occasion, carefully prepared the way for apperception, the easy linking of the two ideas,

234 St. Thomas, *Catena Aurea*, Vol. V, p. 617.
235 St. Matthew, XXVI, 31; St. Mark, XIV, 27.
236 St. Luke, XVIII, 31-33.

but though the Apostles may have followed His thought and understood His meaning, their emotions no doubt hindered them from comprehending fully the lesson which the Master wished to impart. They could not bear to think that He whom they so loved and whose power they had seen exemplified so frequently, could be thus seized and ill-treated even by His enemies. St. Luke adds "And they understood none of these things, and this word was hid from them and they understood not the things that were said."[227]

In the Saviour's interview with Nicodemus, as recorded by St. John, we find another reference to a significant event of the sojourn of the Israelites in the desert. This ruler of the Jews had come to Jesus by night to question Him concerning His origin and His doctrine. The Master explained to him the necessity of baptism and faith in Son of God, who had been sent by the Father for the redemption of mankind. In indicating the means by which the redemption was to be accomplished, the Master said: "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: That whosoever believeth in Him may not perish; but may have life everlasting."[228] Now, Nicodemus, as the Saviour stated in an earlier part of the discourse, was "a master in Israel", a teacher of the Mosaic law. This mention of the lifting up of the serpent at once called up a train of apperceiving ideas, the murmurings of the Israelites in the desert because of the lack of food and water, the punishment meted out to them in the form of fiery serpents, the death of many as the result of poisonous bites, the repentance of the Israelites for their sin, their petitions to Moses to beg his intercession with God, and the command of the Lord to make a brazen serpent as a sign, so that those who looked upon it might live. The new idea now presented by the Master to be connected with this apperception mass was, that as the brazen serpent secured life to those who looked upon it, so would the glance of those who would look with love and confidence upon Christ nailed to the cross, obtain for them the life of the soul. Nicodemus was thus enabled to recognize the spiritual significance of this text of the Book of Numbers.

After the resurrection of our Saviour, when He appeared

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227 St. Luke, XVIII, 34.
228 St. John, III, 14-15.

to the two disciples on their way to Emmaus, the prophecies of the Old Testament were the means used by Him to solve their doubts and allay their fears. They explained to the Master how their hopes had been thwarted; that this Jesus of Nazareth, "a prophet mighty in work and word," who they hoped would prove to be the Redeemer, had been condemned to death and crucified. The Master rebuked them with the words: "O foolish and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things and so to enter into his glory?"[239] He then began with Moses and cited all the prophets, expounding to these incredulous disciples all the passages that related to the sufferings and death of the Messiah. When He had finished His recital of prophecies, being constrained by the two disciples, He consented to partake of a repast with them, and they recognized Him in the blessing and breaking of bread. Here again we see how the Master prepared the minds of these men by citations from the Old Testament, then linked these with His own person by an action which convinced them of His identity. These two disciples, as St. Luke tells us, hastened back immediately to Jerusalem to communicate the good news of the apparition of Christ to the rest of His followers. Scarcely had they joined their companions when the Master stood in their midst. Once more He recalls to their minds the Messianic prophecies and says: "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. . . . Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day."[240]

A sufficient number of examples has been cited to indicate the importance of the references to the Old Testament in the teaching of our Saviour. He, who knows the minds and hearts of all men, and is aware of the standards used by them in their judgments, realized that there was no other piece of literature, sacred or profane, that was comparable in the eyes of the Jewish people to the Hebrew Bible, which contained the history of their forefathers, the laws given to them by

239 St. Luke, XXIV, 25-26.
240 *Ibid.*, XXIV, 44, 46.

Jehovah, the God of Israel, and the prophecies of their seers of many centuries. It was the height of their ambition to become proficient in the knowledge of these Sacred Writings, and most of their educational endeavor was directed toward this end. Possessed of a thorough appreciation of this fact, the Master used the best means of reaching both their minds and their hearts by appealing to the Sacred Text, indicating the points of belief and practice therein contained to which they clung so tenaciously, and leading them from the knowledge of the "letter of the law that killeth" to an understanding of "the spirit of the law that giveth life."

CHAPTER VI

APPERCEPTION IN THE TEACHING OF CHRIST

4. IN THE PARABLES

In the parable we have perhaps the most characteristic feature of the teaching of our Divine Master. With no other educator of ancient or modern times is this method of teaching so intimately associated; in fact, the mere mention of the term parable immediately brings to the minds of those acquainted with the Sacred Writings, those pages of Holy Writ wherein the most profound truths are presented by means of familiar and commonplace objects. Herein we find the best example and the most perfect development of this method of teaching. Etymologists derive the term parable from the Greek verb παραβάλλειν, to throw, or to place side by side, hence the meaning of the word to compare. In the parable, therefore, there is contained either literally expressed or implied, a comparison of two or more objects for the purpose of indicating the resemblances existing between them. The parable, however, differs from the simile or metaphor in that it is a developed, drawn-out comparison, and not a brief, single statement of a similarity of objects.

The purpose of the parable is to illustrate a supernatural truth by means of images from the world of nature and human life. According to Fonck, four elements are necessary to constitute a parable: 1) the discourse must have a certain internal independence and completeness; 2) it must contain a higher supernatural truth; 3) this truth must be clothed in figurative language, and 4) there must be a comparison between the truth and its image.[241] Hence, "the Gospel parable," he says, "is the illustration of a supernatural truth by means of a simile given in a complete self-dependent discourse."[242] It is precisely because of its use of images that the parable is such an effective means of teaching, for its fundamental principle is therefore necessarily "from the concrete to the abstract, from the known to the related unknown." Our Divine Master realized fully its value as a

241 Fonck, *The Parables of the Gospel*, p. 21. New York, 1915.
242 *Ibid.*, p. 22.

method of instruction and therefore used it abundantly in His discourses. He in whom was the fulness of knowledge and wisdom spoke to His audience of the sower, the mustard-seed, the cockle, the harvest, the vineyard, the fisher and his net, the marriage-feast, the fig-tree, the lost sheep, the merchant, thus adapting His discourse to the country, customs, labors, thoughts, and feelings of all who heard Him. He realized that His audience was composed principally of husbandmen, fishermen, merchants, and shepherds, and unless His illustrations were drawn from the objects and processes familiar to them, His sublime truths would not be understood and hence would leave no impression. These simple, commonplace incidents were therefore used as a means for introducing the new ideas to their minds.

In the parables of the Gospel we find embodied even more perfectly than in Christ's literal teaching, the essential elements of apperception. Keeping in mind that apperception requires 1) the preparation of the mind of the pupil for the new idea to be presented, 2) the linking of the new idea with the apperception mass, and 3) the presentation of the new matter in the proper order and measure, we shall endeavor to show that these elements are not only present but even conspicuous in the parable teaching of our Divine Master. Our object can perhaps be accomplished more satisfactorily by treating separately the individual parables, and then by a process of induction arriving at the general conclusion here set down.

The first parable recorded in the sacred narrative is that of the Sower. According to St. Luke, the Divine Master was surrounded by a multitude of followers, consisting of men and women, and the Twelve were with Him. He had cured the sick, forgiven the sins of the penitent woman who had anointed His feet, and had thus established His authority, so that the people were favorably disposed to hearken to His words. Without any preamble the Master uttered the parable, which at first must have rather puzzled His hearers. "The sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it,"[243] etc. Many of those who listened to His words were husbandmen, tillers of the soil, who had times

[243] St. Luke, VIII, 5-8.

without number sowed seed in their fields. How skilfully did the Master in the selection of this image adapt His discourse to the understanding of His hearers! He brought to the foreground of their consciousness a complete picture, the material for which had long been a permanent part of their apperception mass. They could follow step by step each detail of His narrative, for He was but describing a process of which, over and over again, they had had practical experience. The parable, however, in itself was merely to serve as a preparation of their minds for the important lesson which was to be built upon it. When the mental image was fully formed, the Master began to expound the parable by connecting with each statement the interpretation for which it stood, thus linking the new idea, the supernatural truth, with the old ideas, the knowledge of nature which His hearers already possessed. "The seed," He said, "is the word of God. And they by the wayside are they that hear, then the devil comes, and takes the word out of their heart, lest they should believe and be saved."[244] Thus step by step, the analogy is clearly traced by the Master until each object and each process mentioned in the parable has its counterpart in His interpretation. Neither is the third element required by apperception lacking in the parable. The new matter is without doubt presented in the proper order and measure, for the sequence of statements in the interpretation is in perfect harmony with the sequence followed in the parable. Clearness is secured by the use of simple language, a diction suited to the child as well as to the man, to the ignorant as well as to the learned, so that no one who came to this Teacher desirous to learn, found the lesson beyond his comprehension. Nor do we find that He burdened or wearied His hearers with long discourses; the parables are brief in themselves, and though, as we shall see later, they are sometimes delivered in a series, there is a gradation in the development of the subject matter which adds to rather than detracts from their apperceptive quality.

Not all of the parables of the Master were interpreted by Him for His hearers. It is probably to the request made by His disciples that we owe the lucid explanation given by our Saviour of the first two parables. The concise statements of the interpretation, expressing the analogy between each detail

244 St. Luke, VIII, 11-15.

of the parable and its significance in the supernatural truth hereby taught, give to the disciples not only a clear knowledge of the truth itself, but furnish them with an example of the method or principles by which they are enabled to expound subsequent parables for themselves. "The seed," said the Master, "is the word of God." Immediately they understand that as they themselves sow seed in their fields for the purpose of reaping a harvest, so the word of God is sown in their hearts for some definite end. "And they by the wayside are they that hear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved." By experience the hearers of this parable know that their harvest is often decreased in quantity by the loss of that portion of the seed which is devoured by birds. Hence they easily understand how the devil by his crafty insinuations can deprive the soul of the profit which it might have derived from the proper reception of the word of God. "Now they upon the rock, are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away." The husbandman is thoroughly familiar with the different kinds of soil, and knows well that the seed will not thrive in earth that is rocky. It will sometimes show a beginning of growth, but this growth is of short duration, it soon dies for lack of nourishment. Realizing this fact, those who heard the parable of the sower and its interpretation were not slow to see that as the seed would not survive in the midst of adverse circumstances, so the heart of man, though at first receiving the word of God with joy, often yields to temptation and fails to cooperate with the grace received. "And that which fell among thorns are they who have heard and going their way, are choked with the cares and riches and pleasures of this life and yield no fruit." Again the tillers of the soil composing this audience of the Divine Teacher, know well the difficulties attending the presence of thorns, brambles, and briars, and how little opportunity for growth the seed possesses in these surroundings. From this realization their minds would quickly grasp the corresponding idea, that the heart which is occupied with pleasures and riches would in a short time find itself dispossessed of the good intentions, aspirations, and desires aroused

by hearing the word of God. "But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience." The farmer's greatest energies are often expended in efforts to render the soil of his field rich and fertile; he, therefore, more than any one else, appreciates the value of good ground, and considers his harvest assured if he is the happy possessor of soil of this nature. With the analogy thus clearly traced, the disciples could not fail to understand the full import of this parable, and realize the necessity of keeping their hearts always in the proper dispositions for the profitable hearing of the word of God.

This first parable of the Master, that of the Sower, is recorded by the three Synoptists. St. Matthew, in his thirteenth chapter, follows this by several others pertaining to the same subject. The second is called the parable of the Cockle, or by some the parable of the Tares. Here again the image used is one thoroughly familiar to the multitude, hence, the method of procedure is from the known to the related unknown. The new element introduced in this parable is the cockle or tares sowed by the enemy, which is explained by the Master as representing the efforts of the devil to corrupt the work of God, as the weeds in the field crowd out the good plants and absorb the nourishment intended for their sustenance. Both are permitted to grow until the harvest, when the reapers shall gather the wheat into barns and bind the cockle into bundles to be burned, even as at the end of the world the angels of God shall gather the just into the kingdom of the Father, and shall cast the wicked into everlasting fire. From the explanation given by the Master of these two parables, the disciples clearly understood that the Kingdom of Heaven was something to be desired and sought after, and to be enjoyed only by those who strive manfully, overcoming all difficulties and obstacles that tend to draw them away from the reward prepared for them by their Heavenly Father. With this knowledge and understanding they were enabled to interpret the subsequent parables, without the aid of the Master in each individual case.

These two parables which resemble each other so closely are the beginning of a series of parables, all of which with

one exception are related by St. Matthew. The third of the series is given by St. Mark, and follows directly upon the parable of the cockle. The same image is again employed by the Master, but here there is neither opposition of an enemy, nor birds of the air, nor thorns, nor rocks, to prevent the seed from reaching its full realization. "So is the kingdom of God, as if a man should cast seed into the earth and should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come."[245] From the interpretation of the two preceding parables, the disciples understand that the sower represents Christ Himself or the Christian teacher, and that the seed is the word of God. As the Master proceeds with the similitude, they are enabled to translate the succeeding phrases of the parable into the terms of the supernatural truth which He wishes to teach, passing step by step from the known to the related unknown, from the concrete picture which He places before their mental vision, to the abstract ideas of the moral lesson. At the conclusion of His words, by the gradual linking of one idea with the other, following His guidance and direction, they have grasped fully the import of His teaching, that the word of God when implanted in the heart properly disposed for its reception, will infallibly accomplish the best results. This parable bore a double precept; as disciples they were admonished to hold their hearts in readiness to hear and receive spiritual truths, and as future preachers of the word of God, they were urged to preach the doctrine of Christ whenever an opportunity should present itself, feeling assured that their labors would not be unrewarded.

The fourth parable of this series is related by St. Matthew and St. Mark, while the remainder are found only in St. Matthew. In the Mustard Seed the Master once more employs the same image, and by this frequent repetition impresses strongly upon the minds of His hearers that the Kingdom of Heaven, or eternal salvation, can be gained only by hearing and co-operating with the word of God. Repetition, particularly repetition with variation and a gradual advance in the

[245] St. Mark, IV, 26-29.

repeated idea, is an important feature in the process of apperception. In the parables, as in all the rest of His teaching, our Saviour shows an appreciation of the immense value of this method of procedure. "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof."[246] In this brief statement are found all of the elements of apperception, the preparation of the mind, the linking of the new with the old ideas, the proper order and measure of the matter taught. The truth referred to seems to be in this parable rather the growth of the Church from a small beginning, than the abundant fruit of grace in the individual soul, though this latter interpretation is not to be excluded. A soul sometimes owes its conversion to a trivial circumstance, and later by its faithful co-operation with or response to grace accomplishes extraordinary results, often by zeal and good example becoming the means of the sanctification of others.

In the remaining parables of this series we have a change of image. The Master has thus far used the seed, the mustard seed having been specified in the last of the four parables employing this image. These four came into close contact with the apperception masses of the men among His hearers, though the process of sowing seed and gathering a harvest was a familiar one to all the inhabitants of Palestine. The parable of the Leaven, the next in order uttered by our Saviour, appeals more strongly to the women, dealing as it does with a process with which they are thoroughly acquainted. "The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal until the whole was leavened."[247] Some commentators explain the use of this new image as signifying that woman, as well as man, is to have a share in the work of spreading the kingdom of God. Her part, as signified by this parable, is perhaps accomplished more quietly and with less exterior manifestation; for the leavening of the meal goes on entirely within the mass and gives no outward sign of its existence. In the Parable of the Treasure and the Pearl,[248] the images used by the Divine Master are again different, and

246 St. Matthew, XIII, 31-32.
247 St. Matthew, XIII, 33.
248 *Ibid.*, XIII, 44-46.

the Kingdom of Heaven is represented not in process of development or extension, but as a supreme ideal for the attainment of which man should be willing to sacrifice all that he possesses. In the last parable of this series, the parable of the Net cast into the Sea,[249] we have a complement to the parable of the Cockle; the image here set forth is different and would appeal to the fisherman more than to the husbandman, but the practical application of both is the same. It portrays the simultaneous existence of two classes of men, the good and the bad, their final separation from each other, and the opposite fates meted out to them.

In all of the parables of this series we have practically the same lesson or supernatural truth inculcated by our Divine Master, viz.: the value or importance of the Kingdom of Heaven, the means to be taken in order to reach this haven of happiness, and the sacrifices that man should be willing to make for the attainment of this supreme ideal. Hence we see that Christ makes use of the principle of repetition in order to impress and fix the lesson firmly in the minds of His hearers. This repetition is, however, not the sterile reproduction of the same idea in the self-same words, it is repetition with a constant but gradual advance in the idea presented to the imagination. This growth and development of the fundamental idea is well traced by Father Coleridge in his able treatise on the parables of the Gospel. He there shows how the first parable, that of the Sower, portrays the various fortunes of the Divine seed of the Word in various hearts, the difference being due to the dispositions and characters and circumstances of the various classes of hearers. In the second, the parable of the Cockle, the new element introduced, i. e.: the cockle or tares, illustrates the action of the evil one on the field, not only in hindering the reception of the Word of God, but also in oversowing his own evil seed in the same field. The third, the Seed growing of itself, shows an advance in the idea by describing the power of fructification and prolific growth of the seed when undisturbed in its development. The fourth pictures the magnificent outward development of the seed in the growth of virtues and good works which make a great display and attract others to imitate the example given. The fifth, that of the Leaven, exhibits the

249 *Ibid.*, XIII, 47-50.

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interior working of the seed, satisfied with accomplishing good results where it is placed, without extending itself to others. The parables of the Treasure and of the Pearl signify the immense sacrifices made for the sake of the attainment of the Kingdom of Heaven. The last of the series, the parable of the Net cast into the Sea, sets forth the fact that some, despite efforts and sacrifices, are not worthy to enter the Kingdom of Heaven, either because they did not correspond fully with the graces received, or because they failed to persevere in the practice of good works undertaken upon first hearing the word of God.[250]

This gradual advance in the development of the idea, as the Master passes from one parable to the next in the series, is an excellent illustration of the process of apperception wherein the mind of the pupil is led to connect each new element to the ideas already possessed, thus forming an unbroken chain of the knowledge acquired. Repetition re-enforces the ideas composing the apperception mass, and sometimes enables the pupil to readjust and clarify them in preparation for the new material. The process of apperception is also evidenced by the variety of images employed in this series by our Saviour. It would seem as though, glancing over His vast audience, He recognized many persons of different professions and different capacities, husbandmen, fishermen, merchants, housewives, etc., and then uttered one parable after another, touching with one the apperception mass of one class of persons, with a second another class and so on, until His lesson had been driven home to all who listened to Him.

The parables thus far considered were spoken by our Divine Lord in Galilee; it was probably the habits and the scenery of this province that suggested to Him the image of the seed, which He used as a basis of the lessons which He at this time expounded to the people. The perfection of His wisdom and His knowledge by virtue of which He always used the proper means at the proper time and place, explains also in this instance His perfect use of the process of apperception. The parable of the Lost Sheep, which we shall next consider, was spoken by the Master during His stay in Judea. The surroundings and occupations of the inhabitants of this province

250 Coleridge, *The Training of the Apostles*, Part III, pp. 245-248.

naturally suggested the image of the sheep as a more effective means of impressing the lesson of charity and zeal upon the multitude who listened to Him here. This parable is recorded by St. Matthew and St. Luke, but is occasioned in these two narratives by different circumstances. St. Matthew introduces it after our Lord's discourse to His disciples concerning the heinousness of the sin of scandal. After telling them that it were better that a millstone should be hanged about a man's neck and he be drowned in the depth of the sea than that he should scandalize one of His little ones, the Master reminds His disciples that the Son of Man came to save that which was lost, exhibiting in these words His insatiable zeal for the salvation of souls. Then follows the parable: "If a man have a hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it so be that he find it: Amen, I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish."[251] St. Luke introduces this parable after an accusation made against our Lord by the Scribes and the Pharisees, that He receiveth sinners and eateth with them. The parable bears a close resemblance to that related by St. Matthew, but the application with which it concludes varies slightly: "I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just that need not penance."[252]

It is not possible to determine in which of these connections the parable was uttered by our Saviour. In both instances, however, there was the adequate preparation of the minds of the hearers by the words that preceded the parable. In denouncing scandal and exhibiting its fatal effects, the Master paved the way for the expression of His solicitude for the spiritual welfare of all His children and the great thirst of His Sacred Heart for the salvation of each and every individual soul. He did not wish His little ones scandalized because they would thus be led away from Him, and their salvation would be more difficult and more uncertain. In St. Luke's account, where this parable follows the accusation of the

251 St. Matthew, XVIII. 12-14.
252 St. Luke, XV, 7.

Scribes and Pharisees against the Master that He receiveth sinners and eateth with them, the hearers are prepared by the accusation to hear our Saviour's justification of His conduct. Expecting to learn from His own lips why He thus permits sinners to approach Him, they readily recognize in the image of the parable the sinner for whom the Master bears such love that He puts aside all other cares in order to rescue one sinner from destruction. In both instances, therefore, the proper ideas have been called to the foreground of consciousness, and the new idea presented by the parable, Christ's charity toward sinners and His zeal for their salvation, is readily received by these ideas and so assimilated that it soon forms a part of the apperception mass of the hearer's mind.

The parable of the Lost Sheep is followed in St. Luke's Gospel by the parable of the Groats, the purpose of which is the same as that of the Lost Sheep. "Or what woman having ten groats: if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance."[253] Both of these parables exhibit the great charity of Christ for sinners, and His unbounded zeal which would have all to be saved and not one lost. He would gather all into His Father's kingdom and rejoice more over those who have been reclaimed from sin than over the larger number of those who never strayed from the straight and narrow path of duty.

In using the sheep as an image in the first of these two parables, the Divine Master appealed to what was nearest and dearest to the heart of the shepherds to whom He spoke. The love of the shepherd for his sheep was second only to the love which he bore to the members of his own immediate family. How could he enjoy his humble repast, though he might be suffering from hunger, or permit himself to rest his weary head on his poor cot, if one of his sheep had strayed from the fold, and was perhaps caught in briars and brambles, or was being pursued by ravening wolves? With this image the Master appealed not only to the shepherd's intellect but also to his emotions; He stirred up the affection which the

253 St. Luke, XV, 8-10.

heart of the shepherd feels for each member of his flock, and thus brought him to realize how great is the love of Christ for the soul committed to His care. He emphasized His love for each individual soul as distinct from the souls of men collectively, by citing the large number one hundred, and pointing out the fact that the shepherd would not be satisfied with ninety-nine of this flock, but would put forth every effort to find the one that was lost. The shepherd thus understood that neither would the Saviour be contented with the salvation of countless millions, so long as there was a possibility of saving from eternal perdition one who had strayed from the narrow path. Then witness the joy of the shepherd when he has found the sheep that was lost! His joy outweighs every other emotion; he does not punish the sheep for deserting his companions, but shows his love and happiness by placing the animal upon his shoulders, and thus bringing him safely to the fold. Upon his arrival home he calls together his friends and neighbors, and bids them rejoice with him because he has recovered his treasure. Here again the Master by these words, excites in the hearts of His hearers that intense love which the shepherd bears toward his sheep, and that exultant feeling of joy which he experiences in recovering one that was lost; and by analogy He exhibits the love of His own Sacred Heart for the sinner and its superabundant joy when the sinner is reclaimed from his evil ways and brought again into the true fold. The analogy throughout the parable is so closely drawn, the process of apperception is so carefully provided for, that each detail helps to impress upon the Master's disciples the lesson which He set out to teach.

The principle of repetition is again used by the Divine Teacher in this instance as a means of making the impression produced by the parable more lasting and effective. He follows this parable with the parable of the Lost Coin, which has the same purpose and expresses the same thought. This latter perhaps touches more closely the apperception masses of the women among His audience, since it corresponds more nearly to their experiences. Thus it was the Master's wont to adapt His discourse to all classes and conditions of persons. The details of the parable bear a striking resemblance to those of the lost sheep; there is the losing of the treasured object,

the diligent search involving labor, fatigue, and anxiety; the finding, and the rejoicing with friends and neighbors. The application is also the same, namely, the joy of the heavenly court over the repentant sinner. This principle of repetition was used frequently by our Saviour, and since the repetition was always accompanied by a slight touch of variety, it served the double purpose of deepening for some of the hearers the impression made by the first recital, and of making the first impression upon those whose apperception masses were not capable of grasping the new truth as presented in its first garb.

A third parable is presented by St. Luke in this connection which forms a fitting climax to the two just treated. In the parables of the Lost Sheep and the Lost Groat, the object lost, though dear to its owner, was nevertheless only an irrational creature in the one case, and an inanimate substance in the other. Both were of value, it is true, and the finding of both was the cause of great rejoicing. Their value, however, could in no way be compared with the worth of the lost treasure in the parable which we are now to consider. Here, there is question of the loss of an immortal soul, and the soul whose fate hangs in the balance is that of the son of a loving and devoted father. The parable of the Prodigal Son is truly a masterpiece, and could scarcely have been conceived except by the Teacher in whom dwelt the divinity. If it was uttered by the Master after the two preceding parables, as St. Luke's account would seem to imply, the minds of His hearers were no doubt still taken up with the unbounded charity of God toward the sinner and His efforts to save the sinner from eternal ruin. Hence they naturally recognized at once in the father of the prodigal our Heavenly Father who "wills not the death of the sinner but that he be converted and live."[254] The younger son who strays from his Father's side is a faithful image of the sinner who makes use of the gift of free will to carry out his evil desires. "After he had spent all, there came a mighty famine in that country," and the prodigal found himself in great want, even of the necessaries of life. In his distress he gladly accepted the most menial occupation in order to obtain a livelihood. The degradation of the prodigal was fully realized by the multitude who listened to the Master,

254 Ezechiel, 33:11.

for it was the last degree of humiliation for a Jew to be in the employ of a Gentile. Moreover, to be forced to tend the animals that he looked upon as impure was a disgrace, the extent of which they were unable adequately to express. This vivid picture, therefore, brought to them a clear realization of the extreme misery of the sinner who has turned his back upon his Creator and given himself up to the sinful desires of his heart. Suddenly the prodigal entered into himself, the first thought in the long chain that finally occasioned his return being the goodness of his father; in like manner is the foundation of the sinner's conversion, the first step toward his repentance, a consideration of the goodness of his Heavenly Father. The prodigal's repentance was sincere, he acknowledged himself unworthy of the title of son, and would be satisfied to be employed as his father's servant. This is the true attitude of a repentant sinner toward his Heavenly Father.

His heart thus changed, the prodigal rose up and returned to his father. His were not sterile sentiments of contrition, he was ready to convert his good desires into action. His sorrowing father had in the meantime been praying, waiting, and longing for his son's return, and we are therefore not surprised that he saw him "when he was yet a great way off." The happiness of the father blotted out completely the remembrance of the ingratitude and perversity of his son's conduct, and he gave him a welcome which far exceeded the expectations of the prodigal even though he was fully aware of his father's goodness. The multitude who listened to the Master saw in the prodigal the repentant sinner, who makes his confession with a contrite heart, receives forgiveness, and is restored to the favor and friendship of His Heavenly Father, for they had learned from the previous parables that "there is joy before the angels of God upon one sinner doing penance." A feast was at once prepared for the returned son, the first robe put upon him, a ring placed upon his hand, and shoes on his feet. In this feast we see a restoration to the sinner of God's gifts and graces both of the natural and supernatural order, which he had previously squandered. The festive garment clothes the sinner again with sanctifying grace, the ring signifies his union with God, the shoes symbolize the gift

of renewed strength and energy to continue his journey toward his heavenly home. The cause of the rejoicing is well expressed by the father of the prodigal, "because this my son was dead, and is come to life again; was lost, and is found."[255] The listening multitude understand fully from these words the extent of the sinner's wretched condition, that he is dead in so far as the supernatural life is concerned, even as the corpse is bereft of its natural life.

The other two parables concluded at this point, but a further lesson was to be conveyed by the Master in the parable of the Prodigal Son. The elder son, who had remained faithful to his father during his brother's absence, returned home from the field and upon inquiry learned the cause of the music and dancing and general festivities. He was angry and murmured against his father for thus lavishing his affection and gifts upon an erring son while he, who had always been devoted and true, had never received such marks of favor. Those who listened to our Saviour's words could not fail to recognize in this complaint the language of the Scribes and Pharisees, who shortly before had murmured that Jesus associated with sinners and ate with them. The lesson, however, was no doubt intended not only for them, but for all who look down with contempt or disdain on an erring brother. Those who have never fallen from grace do wrong in reproaching God for extending mercy and forgiveness to the sinner and welcoming him back to the fold. The father of the prodigal did not deny the fact of the preference, but repeated his reason for rejoicing; thus was again impressed upon the minds of the multitude the conclusion of the two previous parables, that there is more joy over one sinner who does penance than over the ninety-nine who need not repentance; for it is a greater miracle of grace to bring back to the spiritual life one who had been dead in sin, than to secure the perseverance of the soul that has lived habitually in God's friendship.

A similar lesson, which was also intended as a rebuke to the self-sufficient Pharisees, was conveyed by the Master in the parable of the Pharisee and the Publican. As recorded by St. Luke, this parable was addressed to or rather aimed at those "who trusted in themselves as just, and despised

255 St. Luke, XV, 24.

others.''[256] These words apply aptly to the sect of Pharisees, for though they originally were the upholders of the claims and doctrines of orthodox Judaism, they had so far degenerated in the time of Christ as to render their name synonymous with hypocrisy, vain outward observance of the letter of the law, pride and self-sufficiency, and an utter lack of those inward qualities, which would entitle a man to the respect of his fellowmen. The image employed in this parable was one most familiar to the inhabitants of Jerusalem, two men going up into the temple to pray. In this particular instance the two men were a Pharisee and a Publican. At this point in the parable, the apperception masses of the assembled disciples were well prepared to grasp the new idea about to be presented to them. They knew the Pharisees to be men who lived strictly to the letter of the law, who recited long prayers, and made profession of piety. They were, therefore, expecting to hear of the wonderful prayer which would be offered to God by the Pharisee on this occasion. The Publican was a man despised by the Jews, for he was a Roman tax-gatherer, though no doubt himself a Jew. The tax-gatherers were guilty of much oppression and extortion with regard to poor people, hence were justly held in contempt by fair-minded persons. The hearers of this parable would not expect that his prayer would be acceptable to God. Eagerly, therefore, did they await the continuation of the Master's narrative. The Pharisee's prayer was made up of self-praise rather than acknowledgment of God's goodness or any other sentiment that would be worthy of the name of prayer. ''O God,'' he said, ''I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week, I give tithes of all that I possess.''[257] These actions were indeed worthy of commendation, for such frequent fasts and such abundant alms surpassed the requirements of the Jewish law. Neither was it wrong for the Pharisee to thank God for preserving him from the sins mentioned; but his manner of expression betrayed a feeling of pride which attributed his good works to himself as the reward of his own merits. Want of charity for his neighbor was manifested in his evil judgment of the publican. Moreover, his words exhibit a feeling of self-

256 St. Luke, XVIII, 9.
257 St. Luke, XVIII, 11-12.

sufficiency, he makes no petition to God for he feels no need of God's assistance.

The prayer of the publican, on the other hand, was most humble and simple. His attitude was that of a suppliant possessing a deep sense of his guilt and unworthiness; he stood afar off, not in a conspicuous place like the Pharisee; his eyes were cast down, for he considered himself unworthy to lift them up toward heaven. His prayer was brief and expressive, "O God, be merciful to me a sinner." Our Saviour concluded His parable with the words, "I say to you, this man went down to his house justified rather than the other; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."[258] The minds of the disciples were prepared for this application of the parable, no doubt most of the Master's hearers had mentally drawn this conclusion before it was uttered by Him. The ideas had been presented clearly and in the proper order, so that they became closely linked as the narrative proceeded. There was a necessity in this parable for a readjustment of the ideas composing the apperception mass; this was effected by the concluding words which taught that the publican, who was commonly held in contempt, was not to be despised and considered hopeless, for if possessing the proper dispositions of heart, as in the case of the publican in the parable, he is capable of justification. Whereas the Pharisee, who deceives others by his outward exhibition of piety and religion, is not therefore to be looked upon as a just man in the eyes of God. The incident recorded in this parable is perhaps a description of an actual occurrence; whether it be a real happening or not, it is nevetheless a probable one, and hence capable of making a lasting impression upon those who heard it.

Forgiveness of injuries and mercy toward sinners is also strongly inculcated in the parable of the Unmerciful Servant. This parable was occasioned by a question proposed to our Saviour by St. Peter: "Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee, till seven times, but till seventy times seven times."[259] The Master had been instructing His disciples concerning the necessity of humility, the heinousness of scandal, the rules for fraternal correction, and had promised them the power of binding and loosing. This question, therefore, nat-

258 St. Luke, XVIII, 13-14.
259 St. Matthew, XVIII, 21-22.

urally occurred to the alert mind of the prime Apostle, and yielding to his impulsive nature, he stated his difficulty. The answer received was a direct one, and our Saviour followed it immediately by the illustration, this being His usual means of rendering His lesson impressive. "Therefore", He said, "is the kingdom of heaven likened to a king, who would take an account of his servants". The minds of the disciples were prepared by the direct answer for the lesson to be taught by the parable, hence they could without the least difficulty follow each statement of the Master, link each new idea with its antecedent, and thus grasp the full import of the story. In the majority of the parables which they had heard, the Kingdom of Heaven was compared to a man, a merchant, or a king; therefore in this central figure they had learned to recognize the Heavenly Father in whose hands rests the disposition of the infinite treasures of His kingdom.

In this instance the king is not dispensing favors, but taking an account of his servants, for there must be justice between a good king and his subjects as well as mercy. "One was brought to him that owed him ten thousand talents, and as he had not wherewith to pay, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment be made." This was a just debt, so the king had every right to exact his money. The harsh treatment of which the parable makes use was practised in some of the oriental countries, therefore it would not appear to the disciples to be unusually severe. The servant tried to obtain a reprieve, knowing no doubt the kind heart of his master. "Have patience with me," he begged, "and I will pay thee all." Nor was his petition in vain, for the king granted him not merely an extension of time for paying the debt but he forgave him all. Knowing the principle of forgiveness which this parable was meant to illustrate, the disciples must have expected the pardon of the king toward his servant. The parable, however, does not end here; though the generosity and mercy of the king in blotting out such an enormous debt fully exemplifies the principle that there should be no limit to our charity and mercy toward those in distress.

The servant now becomes the principal actor in the story. When he went out from his master's presence, relieved from his heavy debt, he met a fellow-servant that owed him a hun-

dred pence, and laying hold of him he throttled him and demanded payment. The amount owed in this instance was insignificant in comparison with the debt owed to the king, but this heartless servant, deaf to the petition of his fellow-servant for an extension of time, cast him into prison till he paid the debt. There was no thought, at least no heed, of the golden rule which should be instinctive in every heart, "Do unto others as you would have others do unto you." The apperception masses of the listening disciples expected the condemnation of this unmerciful servant, hence the strong denunciation pronounced by the lord of these servants when he hears of the matter, does not surprise them. "Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt." Not any of the listeners would have considered this treatment of the unmerciful servant too severe. The application made by our Saviour follows as a necessary consequence of the parable: "So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts."[260] The Master in these words sets forth forgiveness of others as a condition upon which we are to hope for forgiveness from our Heavenly Father. He had taught this lesson on a previous occasion, during His Sermon on the Mount, when He gave the disciples the prayer which has endured to the present day, and which shall always be treasured as the Master's own words: "Forgive us our trespasses as we forgive those who trespass against us." We are to ask and expect forgiveness only in proportion as we forgive our neighbor. This parable also gives us the consoling assurance that no sin is too great for pardon by our Heavenly Father, provided we have the proper dispositions of heart. Our conduct toward others is also stated by our Saviour as the basis of our sentence of salvation or condemnation at the last judgment: "As long as you did it to one of these my least brethren, you did it to me."[261] The repetition of the same principle at different times and on different occasions with a variation of expression shows the Master's skilful use of all those methods and principles that mark the Perfect Teacher.

Charity toward our neighbor is to be practised not only by

260 St. Matthew, XVIII, 23-35.
261 St. Matthew, XXV, 34-46.

the cancellation of debts and the forgiveness of injuries, but also by positive acts of kindness and consideration. Neighbor in the language of our Divine Saviour includes all mankind without exception. The definition of this term was the principal object of His parable of the Good Samaritan, which is recorded by St. Luke. The parable was occasioned by the question of a certain lawyer who said, "Master, what must I do to possess eternal life?" This time the Master did not give a direct answer, but acting upon a principle which was advocated many centuries later by Herbart, He questioned the lawyer to obtain an acknowledgment of the information which he already possessed on this subject. He may also have wished to remind the lawyer that this was a matter of law with which he ought to be familiar. He therefore said: "What is written in the law? How readest thou?" The lawyer immediately made answer, stating the great commandment of charity, adding also the second which is like to the first: "Thou shalt love thy neighbor as thyself." The Master commended him for his correct answer, saying, "Thou hast answered right; this do and thou shalt live." The lawyer, however, was not satisfied. Like St. Peter in connection with the preceding parable, this lawyer wished to know precisely what was required for the observance of the law; these two men are typical of poor, weak human nature which is willing to abide by the law, but is not sufficiently generous to do any more than is strictly required. Hence the question of the lawyer, "Who is my neighbor?"

The Master answered this question by narrating the parable. In this instance again, the minds of the disciples to whom He had been speaking, were prepared by the question of the lawyer for the lesson contained in the parable. The scenery and incidents were taken by our Saviour from that part of the Holy Land in which He was teaching: "A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him and having wounded him went away, leaving him half dead." Commentators tell us that this portion of country was, in the time of Christ, as it is also at the present day, a desert wilderness, the haunt of robbers, a district in which they often acquired a rich booty because of the many pilgrims and travelers who passed that way. Hence the hearers of this parable possessed the proper apperception masses for forming the picture portrayed by the Master. Having thus set forth the

wretched condition of the traveler, the parable continues: "And it chanced that a certain priest went down the same way, and seeing him passed by. In like manner also a Levite, when he was near the place and saw him, passed by." These two men, because of their rank and profession, would be expected to render assistance to the poor stricken traveler, even though they should not personally be touched by his misery. In order, however, to bring out His point more effectively, the Master permitted that their hearts remained untouched, thereby showing His disciples, that even in the most sacred offices sometimes there will be found those who do not respond faithfully to the duties of their state.

The next passerby was a Samaritan, who seeing the unfortunate man, "was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee." What a contrast to the conduct of the priest and the Levite! Moreover, this charity and consideration was practised by a Samaritan toward a Jew, a member of the race which hated and despised the Samaritans! Such was the charity in the heart of this Samaritan, that not satisfied with extending to the unfortunate man the personal assistance that was in his power, he commissioned another to take care of him during his absence, and was ready to pay all that might be asked of him for the services rendered. This conduct of the Samaritan must have astonished the listeners, for they would by no means expect such kindness toward a Jew from one of that race. The Master concluded the parable by asking the lawyer: "Which of these three, in thy opinion, was neighbor to him that fell among the robbers?" This question gave to the lawyer and also to the other hearers, the opportunity and the guidance needed to readjust the ideas, which they already possessed, in the light of the new idea now presented to them. Understanding this question to mean, "Which of these three acted as a neighbor to him that fell among robbers," the lawyer gave proof of his assimilation of the new idea by answering, "He that shewed mercy to him." The application of the parable was then made by the Master in few but most emphatic words: "Go, and do thou in like manner."[262]

262 St. Luke, X, 25-37.

Can there be need of further evidence to show that apperception is a fundamental principle of all the teaching of our Divine Master? Were we to continue our investigation, and consider each and every parable uttered during the course of His public instruction, would we not inevitably arrive at the same conclusion? The images used were always those objects lying nearest to the daily experience of the persons to whom He spoke. These images were varied by the all-wise Teacher in accordance with the particular characteristics or the occupations of those by whom He was surrounded on each occasion, and also with the nature and customs of the district or country in which He delivered the parable. In some instances, as we have seen, when addressing a mixed multitude, He used a number of different images, reaching one class of persons with the first parable, another class with the second, and so on until He had touched the apperception masses of all present. The images having been carefully chosen, each idea contained in the parable was so carefully linked to the one preceding and following it, as to form an unbroken chain of thought; while the resemblance between the image and the person or thing thereby represented was carefully maintained throughout. When the lesson intended by the parable involved a rearrangement or readjustment of the ideas composing the apperception mass, this was most carefully brought about by the Master in preparation for the assimilation of the new idea. The sequence of ideas was always such as to secure a thorough comprehension of the lesson to be taught, clearness governed all His statements, and His choice of words made His teaching suitable to all classes of persons. The highest and most sublime truths were conveyed to them by means of the simplest expressions and the most commonplace images. The Master also proportioned His teaching to the capacity of the minds of His hearers; His infinite wisdom suited the quantity as well as the quality of His instruction to the limitations of the intelligence of those with whom He came in contact. Every detail in the process of apperception was most skilfully carried out, and with it were combined the other principles of teaching that have been so much emphasized by modern educators, namely those of interest, repetition, association, imitation, and application.

CONCLUSION

It has been the purpose of this dissertation to analyze the method of teaching used by Christ, more particularly to show that the dominant principles which are clearly evident in the process of His instruction include the fundamental principles of modern pedagogy, embraced in the comprehensive term,—apperception. The practical conclusion to which our consideration naturally leads is that the teacher of religion cannot do better than look upon Him as the Ideal Master, and endeavor to embody in her daily work the effective means that characterized His labors as the Teacher of mankind. In imparting to children the truths of the Christian religion, the teacher is dealing with the same subject-matter with which the Divine Master Himself was concerned in His intercourse with the multitude who flocked about Him from day to day, as also in His more intimate discourses with His Apostles and disciples. Is it not, therefore, a mark of presumption and folly for a teacher of religion to hope to attain good results by the use of any other method than that employed by the Divine Founder of Christianity? It is self-evident that in the teaching of religion, the instructor cannot afford to disregard the principles that have been dealt with in this dissertation as forming a basis upon which the Divine Teacher built up His system of instruction.

This does not mean, however, that the teaching of religion must be carried on entirely by the use of parables. It is true that a large number of the lessons of the Saviour was delivered in this form of discourse, but He did not confine Himself exclusively to it. What we do maintain is that the teaching of religion must be a vital process, not merely a setting forth or a memorizing of the abstract statements of the Catechism. The teacher must prepare the minds of the pupils for the new lesson to be taught, by calling forth the proper apperception mass, using analogies and illustrations that will help to make clear and intelligible the new ideas, and in this way adapt the new material, without in the least changing its nature, to the psychological condition of the pupils. This is precisely what the Divine Master did in his daily intercourse with the multitude. He possessed the fulness of knowledge on all subjects; being Himself the Author of nature, of the elements, and of the laws govern-

ing all creation, He understood perfectly the intricate workings of all things that He had made. Yet He offered to His hearers no scientific explanations of physical phenomena, no subtle or abstruse theories in regard to things human or divine, but confined Himself to the use of the simplest illustrations, always calling their attention to the most common and obvious facts and processes, to the most ordinary occurrences, which were within the realm of consciousness of the ignorant as well as the learned, of the poor as well as the rich, of the child as well as of the person of more mature judgment. By such references to familiar things, He led their minds from the known to a knowledge of what was hitherto entirely unintelligible to them, and enabled them not only to acquire this new knowledge of the point in question, but exercised their minds in the practice of consciously combining one idea with another so as to arrive by their own power of thought to an ever-increasing understanding of facts and processes. In other words, His hearers were enabled by the Master's method of procedure to learn also the art of acquiring knowledge for themselves. It is further evident from the pages of the Gospels, that the Saviour, by the use of concrete illustrations, reached not only the minds but also the hearts of His hearers. He appealed to certain emotions which, when aroused, not only aided the intellect to understand the truth presented, but moved the will to act in accordance with the line of conduct which the new knowledge suggested. This is also the purpose of the teacher of religion; for what will it avail to have educated the intellect of the child, to have given him a thorough understanding of the truths of religion, if the lesson does not touch the will, and urge it to the cultivation of habits that will be in conformity with Christian principles?

We are justified, therefore, it would seem, in concluding that since the teacher of religion is dealing with the same subject-matter as used by Christ in His work of instruction; since her object, like that of the Saviour, is to impart a knowledge of the truths of religion, and to dispose the hearts of her pupils to live in accordance with this acquired knowledge, the method best calculated to reach the desired end is precisely the method used by the Divine Master.

It may be objected, however, by some educators who are not in sympathy with the views herein expressed, that there is an-

other factor in the teaching of religion which has not been taken into consideration,—that, though the subject-matter and the purpose of the teacher of religion are the same as those of Christ, yet the auditors are of a different nature or type. "Christ," they say, "spoke to Orientals, to whose minds the parable or figure appeals rather strongly. These parables and figures are not adapted to the minds of the Western world." In reply to this objection it may be admitted that there are differences in mental characteristics as well as in physical traits of the various races, but the workings of the human mind are fundamentally uniform. The same faculties of memory, imagination, understanding, and volition are found in all races and peoples, though the degree of development of these several faculties may vary greatly. The Western mind exercises its imagination as well as the other faculties, though perhaps not to the same extent as does the Oriental, yet the parables and analogies of the Gospels are not of such a nature as to be beyond the reach of the imagination of the people of the Western world.

Another objector may say, "Christ spoke to adults, we deal with children." This objection would seem to imply that the concrete processes used in the parables for the purpose of illustration might be familiar to the mature mind but they are not within the realm of the experiences of the child, hence beyond his comprehension. It is evident that this charge is somewhat overdrawn, since the majority of the images used by Christ were concerned with the most common and ordinary processes in nature, with which even children are acquainted. In this connection it may be well also to distinguish between the parables used by Christ and the principles of teaching upon which they are based. Though in some instances the image used in the parable may be one that would not appeal to children, the teacher of religion should bear in mind the underlying principle, that in all instruction the best results are attained by the use of illustrations that come nearest to the child's experience. It is not required that she confine herself strictly to the images used by Christ, but she should exercise her tact in selecting those analogies that are most suitable to the minds of her pupils. These will not be the same for all children, much will depend on the child's inheritance and environment. St. Paul's forcible words are again applicable here: "The letter

(of the law) killeth, but the spirit quickeneth."[263] In the teaching of this great Apostle of the Gentiles we find an example of the use of an image that is not contained in the discourses of Christ, but which was better adapted to the minds of his audience than would have been, perhaps, the figures of the Gospels. Writing to the Corinthians he says, "Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain."[264] This reference was to something that was very familiar to the inhabitants at Corinth, for the "race" formed one of the contests of the Isthmian games which were held there and which served, more than its commercial prosperity, to make Corinth famous.[265] The prize, which was considered as the highest distinction which the Greeks could bestow, was a wreath of olive or laurel. This figure, therefore, called forth a larger number of and more forcible apperceiving ideas to the minds of the Corinthians, than could have been aroused by an image which was less familiar to the Greeks.

It may be further objected that the Church does not teach by parables but by dogmatic pronouncements. It is true that the Church sets forth dogmatically the truths which all must accept and believe who would be members of the fold of Christ. These, however, are proclaimed as ends to be attained by the teaching body, while parables and analogies, as used by the Divine Master Himself, are means to be used for securing the end. While the Church defines doctrines and requires their acceptance, she does not prescribe the means that must be employed to explain these doctrines to the faithful. The teacher of religion is at liberty to follow the method of teaching that will bring the best results. By the use of illustrations and analogies she can adapt the doctrine to the understanding of the immature mind, and prepare the way for the fuller comprehension of the great truths in maturer years, when the adult can be offered more scientific arguments for the defense of his Faith.

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263 2 Cor., III, 6.
264 1 Cor., IX, 24.
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VITA

The author of this dissertation, Sister Marie Louis (Alma Louise Hummel), was born in Cincinnati, Ohio, February 11, 1879. She attended the parochial schools of that city and made her high school course at Notre Dame Academy. She was graduated from the Cincinnati Normal School in February, 1899, and in February, 1900, entered the Novitiate of the Sisters of Notre Dame of Namur in Cincinnati. From 1901 to 1903 she taught high school classes at Notre Dame Academy of that city, and in August, 1903, was sent to Trinity College, Washington, D. C. Here she received the degrees of Bachelor of Arts in 1910, and Master of Arts in 1915, and has been teaching in the departments of Sacred Scripture and Education. In preparation for the degree of Doctor of Philosophy she has pursued courses in Education under the Very Rev. Dr. Patrick J. McCormick and the late Very Rev. Dr. Thomas E. Shields, and in Philosophy under the Right Rev. Monsignor Edward A. Pace.

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